

SECOND EDITION.]

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XII.—NEW SERIES, No. 337.]

LONDON : FRIDAY, APRIL 30, 1852.

PRICE 6d.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

THE MEMBERS of the COUNCIL are reminded that the ANNUAL MEETING of that body will take place on WEDNESDAY, May 5, at the OFFICES of the Association. SAMUEL COURTAULD, Esq., of Braintree, will take the Chair at ELEVEN o'Clock precisely. The Members will DINE together at RADLEY'S HOTEL, at THREE o'Clock.

In the EVENING of the same day the ANNUAL PUBLIC MEETING will be held at FINSBURY CHAPEL. The Chair will be taken at HALF-PAST SIX o'Clock, by

LAWRENCE HEYWORTH, Esq., M.P.

Addressess will be delivered by Dr. Burns, Rev. Hugh Stowell Brown, of Liverpool, N. T. Langridge, Esq., Edward Miall, Esq., Rev. William Walters, and other Gentlemen.

J. CARVELL WILLIAMS, Secretary.

* Lists of the May Meetings may be had gratis at the Offices, 41, Ludgate-hill.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE ANNUAL GENERAL MEETING of this Society is to be held at EXETER HALL, Strand, London, on WEDNESDAY, May 5th, at ELEVEN o'Clock precisely. The Chair will be taken by the President, the

RIGHT HON. THE EARL OF SHAFTESBURY.

Tickets of admission may be obtained at the Society's House, 10, Earl-street, Blackfriars, where attendance will be given from Friday, April 30, to Tuesday, May 4, for the purpose of issuing tickets, upon application, between the hours of 11 and 3.

G. J. COLLINSON, *Secretary.*
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NEW ASYLUM FOR FATHERLESS CHILDREN, STAMFORD HILL.

UNDER THE PATRONAGE OF HER MAJESTY THE QUEEN.

THE EIGHTH ANNIVERSARY FESTIVAL of this charity will be held at the LONDON TAVERN, Bishopsgate-street, on TUESDAY, May 11th.

SAMUEL MORTON PETO, Esq., M.P., in the Chair.

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Tickets, Twenty-one Shillings, may be had of the Stewards, or at the Office, 32, Poultry, where forms of application for Candidates and lists of Subscribers may be had gratis, and every information, on any day from 10 till 4. Subscriptions most thankfully received.

All communications to be addressed, and Post-office orders made payable, to Mr. JOHN CUZNER, Sub-Secretary, and forwarded to him at the Office of the Charity.

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NEW ASYLUM FOR FATHERLESS CHILDREN, STAMFORD HILL.

UNDER THE PATRONAGE OF HER MAJESTY THE QUEEN.

A BAZAAR, in favour of the BUILDING FUND of this Charity, will be held at the LONDON TAVERN, Bishopsgate-street, on FRIDAY and SATURDAY, the 25th and 26th of June next.

The presentation of suitable articles, and of additional names to the Ladies' Committee, are respectfully requested.

The same privilege will accrue to the Contributors as arise to the Life Subscribers.

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It is requested, that all contributions be sent in on or before Wednesday, the 16th of June, to the Office, 32, Poultry, London, directed to the care of Mr. JOHN CUZNER, the Sub-Secretary of the Charity, of whom any information may be obtained.

THE MAY MEETINGS.

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5. Suppose a Chapel, held on lease, expiring in twelve and a half years, when, unless provision be made, the congregation will be left without a place of meeting, by subscribing £10 per month to the Society, at the end of the term they will be entitled to receive £2,000 for the erection of a new building. Other sums and terms in proportion.

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Ministers and gentlemen desirous of further information are requested to communicate with the Secretary, who is daily in attendance at the Office of the Society, where shares may be taken, Subscriptions paid, and Prospects obtained.

JOHN EDWARD TRESIDDER, Secretary.

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* For List of Directors and Officers of the Society, see advertisement in another column.

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THE Nonconformist.

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CONTENTS.

ECCLESIASTICAL AFFAIRS:—	
The Bulwark of Protestantism	317
Parliamentary Grants to the Established Church	317
University of London	318
The Dean of Bristol on Mr. Bennett	318
The Anti-state-church Movement	319
Religious and Educational Intelligence	319
Religious Anniversaries—Baptist Home Missionary Society	320
Baptist Irish Society	322
The Bible Translation Society	324
The Baptist Union	326
The Baptist Missionary Society	327
POLITICAL:—	
Summary	333
The Militia Bill	332
The Expected Plum	333
The Law, the Sword of Damocles	333
Division on the Militia Bill	334
Europe, America, and Australia	335
Literature	335
Gleanings	336
Births, Marriages, and Deaths	337
Money Market, and Commercial Intelligence	337
The Gazette	337

canons of the Church have been violated, moves an address to the Crown to institute inquiry, and wrings from Government a promise to look searchingly into the matter and report.

On perusal of the debate, which was one of deep interest, two or three thoughts very naturally strike the minds of the candid. The first is, the utter absence of any efficient guarantee in the Church Establishment itself, or in its relation to the State, for the preservation of its professedly Protestant character. Here is a clergyman notoriously Romanistic in his tendencies, his avowals and his practices—dismissed from one diocese as unsound, and cordially received into another, in violation of one of the ecclesiastical canons—but no judicial inquiry can be set on foot—no legal remedy seems to be provided—there is no authority competent to call the Bishop of Bath and Wells to account—nay, it seems doubtful whether, in regard to ordination and institution, his own tastes are not, within very narrow limits, his only law. The University of Oxford openly teaches doctrines which, however sanctioned by the Catechism and the Liturgy of the Church, are plainly repudiated by its Articles. The Bishop of Exeter excommunicates his Primate as guilty of holding heretical tenets. The Bishop of Bath and Wells pronounces that orthodoxy within his diocese, which the Bishop of London, within his, declares to be contrary to the teachings of the Church of England. There is, however, no authority competent to put a check upon these prelatical contrarieties and vagaries. The bishop is the sole judge of what is sound doctrine in his own diocese, and, so long as men can be found who hold the Thirty-nine Articles in one sense, and are ready to sign them in another, there would appear to be no safeguard against the possession of every office in the Church by men whose true allegiance is given to Rome. The leaven has already extensively spread. Puseyism is but Popery under a thin disguise, and Puseyism is rampant—almost defiant. So much for the Establishment as a bulwark of Protestantism.

The next subject thrust under public notice by Mr. Horsman's motion, and the debate which ensued upon it, is, the kind of unity secured by our National Church, to maintain which it is invested by law with so many exclusive and invidious privileges. When Exeter hurls anathemas at Canterbury, and London is treated by Bath and Wells as utterly mistaken—when a Protestant Alliance with Lord Shaftesbury at its head, aims to undo what Oxford Professors, led on by Dr. Pusey, are intent upon accomplishing—when, within the pale of the Establishment, clerical and theological strife is more intense, more bitter, and more intolerant, than any which obtains between rival sects outside of it—and when each party can claim in favour of its dogmas the use of public authorization, and national revenues—what single object of importance does the Establishment secure? It is no longer the guardian of truth, on which side soever the truth may be supposed to lie. It does not produce uniformity either of belief or practice. It does not prevent discord. It fulfils no one of the purposes for which it is ostensibly maintained. If Mr. Horsman flatters himself that he can suppress or even discourage Romanistic tendencies in the State clergy, by invoking the interposition of Parliament, he will find himself much mistaken in the issue. Priestism, placed in the position which it occupies in the Church of England, cannot but develop its inherent propensities—and those propensities have ever been towards sacerdotal absolutism and infallibility. The remedy lies much deeper than the spot in which he fondly looks for it.

If law has been broken, let its penalties be visited on the head of the disobedient by all means. But, in the case before us, what are the penalties, and who will or can enforce them? Suppose Mr. Bennett refuses a second resignation, and the Bishop of Bath and Wells declines to compel it—what then? Where is the legal authority which can interpose? The House of Commons seems to know of none—and any which Parliament may hereafter construct will be valueless so long as the mind of the bishops and clergy could well give. Mr. Horsman contends that the

is opposed to the application of it. You cannot alter prevailing clerical opinion by Act of Parliament—and prevailing clerical opinion, rather than law, will work the powerful machinery of the Establishment. The real evil is in furnishing clericalism with a machinery, at the public expense, which it can always, when so disposed, render subservient to the realization of its own purposes. The Crown cannot control it—Parliament cannot control it—the laity cannot control it. Whilst the head and heart of the English people are thoroughly anti-Papal, the clergy of the State Church, spite of subscriptions, spite of Articles, spite of honesty, spite of public opinion, are using national resources, to a vast extent, to conduct them back again to the dominion of Rome. The fact is patent, notorious, scarcely denied. And yet this whole country stands agape with wonder and alarm—doing nothing but wringing its hands in blank despair. This is the humiliation we have to undergo for our stubborn adherence to the State-church theory. Until we can be manly enough, as a people, to look that question fairly in the face, clerical astuteness will evade all our checks, and prelatical pride will trample on all our precautions. Leave these men, and their doctrines, to their own influence, unaided by law, and they will soon find their proper level.

PARLIAMENTARY GRANTS TO THE ESTABLISHED CHURCH.

AMUSING, and not a little embarrassing to the uninitiated, are the cool and off-hand assumptions by State-church candidates of the proud independence of the Establishment. With an easy confidence they will tell their select audience of sympathizing friends (with possibly a stray "black sheep" amongst them, in the shape of a sturdy, inquisitive Nonconformist) that the Church is beholden to no one, but, like a genteel member of society, lives on her own property. Talk of the venerable Establishment having fingered the filthy lucre that flows down through a thousand channels from the national Treasury—she repels the imputation with as much indignation as Falstaff scorned "to give a reason on compulsion." Can she not call as evidence on her behalf Mr. Cook Evans, the Dissenting candidate for Stafford, who recently told the "worthy and independent electors" of that borough, that in respect to grants of public money the State Church stood on the same footing as all other sects—the Catholics excepted. The latter alone were the recipients of State-favour—to the manifest injustice of all the rest. Now, if by this statement it be simply meant that since the Maynooth Grant was turned into a permanent endowment, the Established Church has received no Parliamentary grants, the fact will be readily admitted—though it does nothing to improve the position of those who attempt to place Episcopacy on the same footing as other sects. The Church has tried to get more of State assistance, but has not succeeded. Church extension schemes are now out of date—even Lord Derby would probably rather let them rest with Protection. The cry of "no further religious endowment," has ascended from the town hall and the polling-booth into the hall of St. Stephen's; and gladly have hon. members pronounced the Shibboleth to avoid a more distasteful alternative.

But even here we might make an exception—for there are still annual grants, small it may be, in connexion with Oxford and Dublin Universities, and occasional sums voted for the transportation of Colonial Bishops to their dioceses, and for "making things pleasant" to them there; besides money allowances for the Church in many of our dependencies. Putting the whole together, we might make a pretty catalogue and a good round sum, which would not be contemptible even side by side with the Maynooth Grant.

But the statement that the State Church rests on the same footing as non-established bodies—depending exclusively upon her own resources—obliges us to go back a few years, and ascertain how far it is founded on fact. From a cheap and useful little tract, abounding in authentic informa-

tion on Church property and revenues,* we make the following extract:—

"But the Church has not been content with these sources of revenue. It has drawn largely upon the Consolidated Fund. From the Twenty-third Annual Report of her Majesty's Commissioners for Building New Churches, we find that, up to the year 1843, 296 churches had been erected by them, and that they had received Exchequer Bills to the amount of £1,500,000. It should be borne in mind that, if Queen Anne's Bounty had been righteously administered, it would have been unnecessary for the Church to seek this assistance from Parliament. The detail connected with the management of that bounty form an episode in the history of ecclesiastical finance, which painfully illustrates the habitual indifference of the episcopal dignitaries to what, in Parliamentary phrase, is designated the spiritual efficiency of the Church. We have mentioned the Twenty-third Annual Report, because, in the year in which it was presented, there was a return, by order of the House of Commons, of the amount applied by Parliament in aid of religious worship generally, from which we extract the following:—

—(The date of the return is August, 1843.)

	£	s.	d.
Issued to the Commissioners for building Churches, pursuant to Act 58 Geo. III. c. 45	1,000,000	0	0
Ditto 5 Geo. IV. c. 103	500,000	0	0
Amount received by ditto from sale, exchange, and interest of Exchequer Bills, and for interest on loans due from parishes	89,406	0	0
Grants of Parliament to the Governors of Queen Anne's Bounty for Maintenance of poor Clergy, from 1809 to 1830 inclusive	1,100,000	0	0
Amount paid by the Paymaster of Civil Services	2,043	19	2
Drawback on materials used in building churches	244,196	9	2
	£2,936,646	8	4

It might be thought that at all events the plethoric Irish Establishment could never be indebted to the Consolidated Fund for any grants. Yet we are informed in another little publication,† which all who are taking up a decided position in respect to the Maynooth endowment should carefully peruse, that up to 1823 there were grants from the Imperial Legislation for building churches to the amount of £595,373; in addition to which £336,881 was granted for glebe-houses alone.

Loans, also, were given by Parliament for glebes and churches—loans which in many instances were not repaid, amounting to £324,623. The clergy were liable by law for certain annual payments in support of schools; the law was not enforced, and the Treasury was drawn on for the money required to educate the poor, whom this "poor man's Church" so systematically neglected.—

	£.	s.	d.
The Chapter Schools, amongst the worst institutions of the kind ever known in any country, cost the public	1,105,869	0	0
Association for discountenancing Vice	101,991	0	0
Kildare Place Society	170,508	0	0
And to crown all, we have the grants for the relief of tithes arrears	1,000,000	0	0
	£2,378,368	0	0

Unless, therefore, it be maintained that, now that State grants have ceased, the injustice does not remain—an argument which may be pushed to very inconvenient limits, the assumption of independence for the State Church is manifestly untenable, and contradicted by "stubborn facts."

When inquiring constituents are testing the merits of their candidates for the suffrage, let them not forget these facts. Probably, they will be new to most of the aspirants for legislative honours—proverbial for their ignorance on ecclesiastical matters—but they will afford a satisfactory reply to the assertors of church independence, and, may-be, stop the mouths of one-sided advocates of religious freedom. If the Established Church would stand on an equality with unendowed sects, she must abandon tithes (for are not they national property?) give up the fruits of former State grants, extinguish church-rates and other exactions of a like character, and rely upon Voluntarism for support. Until this is the case, to boast of her independence is simply "a mockery, a delusion, and a snare."

UNIVERSITY OF LONDON.

MUCH progress has been made by the graduates in promoting their enfranchisement since we last recorded their proceedings. No less than NINETEEN colleges have given in their adhesion to the movement, and that not merely in a formal manner, with an uninterested recognition of the principle contended for, but with an evident conviction that their own collegiate welfare is involved in its success or failure. The Senate itself has shown signs of yielding; or, perhaps, it would be more accurate to say that in that body there have for some time been two parties, the struggle between whom has scarcely been less severe than has been the conflict out of doors. We are glad to report that at length the Liberal party has gained important advantages over the other. The Senate has lately received a deputation from the graduates, and heard from them a statement of their requirements. It has also had under its consideration a plan submitted by the graduates for giving effect to their views, and has finally referred the whole matter to a select committee, consisting of Lord Burlington (the Chancellor), Mr. Lefevre (the Vice-Chancellor), Lord Monteagle, Sir James Graham, Dr. Arnott, Mr. Grote, Mr. Geo. Cornewall Lewis, and Mr. Senior, with instructions auguring well for a favourable issue.

* "Church Property and Revenues in England and Wales." London: Anti-state-church Association, 41, Ludgate-hill.
† "Facts and Figures relating to the Irish Church." Anti-state-church Association, 41, Ludgate-hill.

But success is not yet achieved. The same spirit of determined hostility which triumphed over every effort to open the University is still perseveringly at work to frustrate the reform movement. We say this from a knowledge of what is going forward. The graduates must therefore remember, that whatever aid they may receive from without, their success will chiefly depend upon their own exertions. Up to this point they have acted judiciously as well as courageously, and in order to ensure eventual success, they must be prepared to show the same bold front and wise forethought. On Wednesday next, the public gathering for conferring degrees will be held at Somerset House, and on the preceding evening will come off at Freemasons' Tavern what we regard as still more important—the annual meeting of the friends and supporters of the University. To the speeches which will then be made, and the resolutions proposed for adoption, we look forward with much interest, as likely to afford some definite indications of the progress of the movement. Most sincerely do we hope that at this time next year we may be able to congratulate the graduates on the full recognition of their rights, and to record the proceedings of the first convocation of the University of London.

THE DEAN OF BRISTOL ON MR. BENNETT.

An important letter on the subject of the Frome controversy appears in Monday's *Times*, from Dean Elliott, in which he recalls the published and repeated protest of Mr. Bennett against the Royal Supremacy; and goes on to say:—

I affirm it to be the plain and bounden duty of every bishop to refuse institution to every clerk who has thus publicly protested against the legitimate action of the supremacy, and declared that he has taken and would take the oath again in a limited sense, with reservation of his own, unless he withdraws that protest and declaration. But in some very notorious cases the bishops have not hesitated to institute, or to retain about themselves in official character those who, with most attempt at notoriety, did make that protest and declaration. I, therefore, came to the determination, and abide by it, of protesting, on every fit opportunity which should open itself to me, against the fresh institution of any such declarator to any preferment in the English Church, unless he retracted that declaration.

Before an answer had been received by Mr. Wickham to his letter of the 15th of January, and while it might have been supposed that the Bishop of Bath and Wells would not have refused to the parishioners of Frome the appeal which they had made to him for time and consideration, I had communicated to Mr. Wickham my desire that this matter as to the declaration of Mr. Bennett, and the penalties affixed to it by the canons, should be brought before the bishop, either by the parishioners or by myself, on general grounds, so that legal decision might be had as to the position of Mr. Bennett in the Church.

The bishop prevented the adoption of this course. As the bishop, however, could not, in all probability, have been ignorant of the very public protest which Mr. Bennett had made, and as he ought not to have been ignorant of the penalties which Mr. Bennett had thereby incurred, and under which, in some measure, he still labours, I am extremely anxious that the inquiry which the Government has promised to institute should advert to this matter, and that the bishop should be asked whether he sought or obtained explanation from Mr. Bennett as to the sense in which he was about, "ex animo and willingly," to subscribe to the Queen's supremacy. I feel I need not to apologize to you for begging your intervention in obtaining the attention of the Government to this part of the case.

In vindication of his own feelings, and as the motive from which statesmen should support intact the Royal supremacy, the dean cites the language of Dr. Arnold:—

I believe, that our fathers at the Reformation stumbled accidentally, or rather were unconsciously led by God's providence, to the declaration of the great principle of this system,—the doctrine of the King's supremacy, which is, in fact, no other than an assertion of the supremacy of the Church or Christian society over the clergy, and a denial of that which I hold to be one of the most mischievous falsehoods ever broached,—that the government of the Christian church is vested, by Divine right, in the clergy.

A TIMELY WARNING.—Let Dissenters beware! The old Establishment theory was "to endow the truth." The new system is to endow everything endowable. The majority of those who are offering themselves to constituencies on the anti-Maynooth cry are men who are substituting one grand piece of quackery for another. They are not the enemies of endowments. Take Mr. Henderson, the candidate for Leith, as a sample, who, although prepared to do away with Maynooth would uphold the Irish Church. To let in a Tory who would destroy Maynooth, and to keep out a Liberal who would preserve Maynooth, both of them being equally, or probably the former the most, prepossessed in favour of religious endowments in the abstract, may prove a policy as suicidal as it is absurd.—*Scottish Press*.

AN INTOLERANT PRESBYTER.—The Rev. Patrick Brewster, of Paisley, some years ago gave great offence to his clerical brethren, and to many other Protestants, by the exceeding prominence he chose to assume in welcoming the late Daniel O'Connell to that town, riding in carriages with him, attending dinners, and so forth. This was put down to the extravagant character of the man, who cannot do anything like other people. His latest whim would be uniting, were it not very pitiable. He has, it seems, fallen in lately with a publication called the *Rambler*, in which Romish priests avow, it appears,

their detestation of the civil and religious liberty enjoyed by the people of this country, and express their willingness to adopt measures for extirpating the Protestant faith and its professors in these kingdoms—a resolution betokening rather insanity than anything else in its proposers—and upon the faith of this Mr. Brewster goes off on the opposite tack, forgets altogether that he is himself a Protestant, and utters the identical folly which he charges upon the Papist priests. This he did at the meeting of the Synod of Glasgow and Ayr on Wednesday, when he moved that "the Synod resolve that the teaching of Popery be inseparable from the teaching of persecution to the death against Protestants, and Popery being guilty, by its own confession, of conspiracy against the property, liberty, and lives of the British Protestants, her Majesty's subjects, is in itself felony, and ought to be prohibited and put down by law; for this purpose measures ought to be forthwith, devised and enacted by the British Legislature for the prohibition of all teaching of Popery in Britain, &c., &c.—*Greenock Advertiser*.

THE OXFORD COMMISSIONER.—The Commission of Inquiry into the University of Oxford has at length approached the termination of its labours, and we understand that the completed report may be laid before her Majesty within the space of a few weeks.—*Globe*.

THE BIBLE CONFISCATION IN AUSTRIA.—The Vienna correspondent of the *Morning Chronicle* writes on the 17th instant:—"The Protestant Consistory, at the head of which is a liberal-minded Catholic, has memorialized Government in the matter of the Bible confiscation. The ground taken up by this body is purely a religious one. They set forth the benefits arising to the Christian world at large, and the Protestants in particular, from the toleration hitherto accorded to the Foreign Bible Society, and lament the act of confiscation and prohibition. In Germany, the native societies are everywhere allowed, as it is an established fact that by these means alone can the Bible be made accessible to the poor. I have been assured by a Protestant clergyman that the pastors and teachers in Protestant schools already feel the effect of the interdict, in the sudden rise that has taken place in the price of the Scriptures. A New Testament was to be had till lately, in all the shops, for the moderate sum of ten kreutzers (equal at the present rate of exchange to about 2d. English), and the whole Bible costs about thirty kreutzers. Two or three florins is now demanded. No wonder, then, that the poor children come to school unprovided."

CARDINAL WISEMAN'S SYNOD.—A Birmingham letter in the *Freeman's Journal* states that at the cathedral of St. Chad's, on Easter Sunday, a letter of the "Lord Bishop" of Birmingham (Dr. Ullathorne) was read, in which it was announced that a synod of the hierarchy of the Catholic Church of England had been summoned by his Eminence Cardinal Wiseman, to meet at Oscott College early in the month of May.

LATEST PERVERTS.—Besides Mr. Chas. Manning and his daughter, Mrs. Hare, a daughter of Sir John Paul, and sister-in-law to the well-known Archdeacon Hare, and Mrs. Mary King, of Bath, have been received into the Roman Catholic Church.

THE CURSING CLERGYMAN.—We (*Bury Post*) understand that the bishop has deprived of his license the Rev. Mr. Moore, who lately, in full canonicals, "cursed" a magistrate of Norfolk, as he was getting into his carriage at the Fardon station.

BEQUESTS TO RELIGIOUS ORDERS.—The Lord Chancellor of Ireland gave judgment on Thursday in a case of considerable interest, namely, that involving the validity of certain bequests made by the late Mr. Keatinge, of Waterford, to some religious orders in the south of Ireland, the chief objection taken to the bequests being the illegality of such orders in this country under the provisions of the Catholic Emancipation Act. The Lord Chancellor held that one of those bequests made to the monastery of Shandon, being for the benefit of the poor children of the neighbourhood who attended its schools, and, therefore, for a good and charitable purpose, was valid, and could be administered by any of the monks who were members of the community at the time of the testator's death; but upon their failure by death, a scheme should be prepared by the master for the administration of the trust, under the court, in favour of the poor children. This scheme, however, was not to be devised for the present. The bequest to the monks of Mount Melleray his lordship held to be invalid, as he could not regard it as exhibiting a general charitable intention, and also because the person who was at the head of the monastery, at the death of the testator, had since died, and could have no legal successor. This bequest, therefore, should devolve to the residuary legatee.

THE GRANT AND THE COUNCIL.—Mr. Spooner has given notice of a motion to inquire into the circumstances resulting from the Maynooth Grant. It would be far more to Protestant purpose to inquire into the operation of the endowments of the Established Church, which are now perverted to the support of ten times the Popery that Maynooth produces, and in an incomparably more dangerous, as in a more insidious form.—*Examiner*.

FIRE IN A SCOTCH FOREST.—A forest on the hill of Lochardie, six miles north of Dunkeld, has been ravaged by a fire, which in one day swept away more than a mile of forest. The reflection of the flames was seen fifty miles off. The inhabitants of the town and neighbourhood turned out to endeavour to stop the further spread of the fire. It is supposed to have originated in the burning of some heath.

THE ANTI-STATE-CHURCH MOVEMENT.

THE ANNUAL MEETING.—We invite attention to the announcement in our advertising columns of the anniversary meetings of the Anti-state-church Association. It will, we apprehend, require no recommendation of ours to induce its friends to flock to Finsbury Chapel this year in as great numbers as on former occasions; but we may suggest to members of the Council residing in the country the importance of their making whatever effort may be necessary to be present. With a general election so near at hand, and the whole political world agog, it behoves Anti-state-churchmen to take counsel together as to the course by which they may make the deepest impression on the public mind. We are convinced that a comparatively little trouble taken now may save as much toil hereafter.

HIRWAUN, GLAMORGANSHIRE.—The Rev. D. M. Evans, of Manchester, commenced a tour for the Anti-state-church Association in South Wales, by a public meeting here on the 20th inst. It was held at Nebo Independent Chapel, and the chair was taken by Mr. T. Williams, who called on the following gentlemen to address the meeting (which they did with great ability): Revs. W. Williams, B. Evans, D. M. Evans, Manchester, and J. Thomas, of Glynneath. A petition to Parliament was adopted by the meeting unanimously.

LLANELLY.—A well-attended Anti-state-church meeting—indeed, one of the best we have ever had—was held here, last Thursday night, in Zion Chapel, Rev. D. Jones, of Velinvol, in the chair. Rev. D. M. Evans, of Manchester, the deputation; Rev. D. Rees and Rev. D. Davies, of Siloas, delivered telling speeches in Welsh. On the motion of Rev. Messrs. Rees and Spencer the warm thanks of the meeting were accorded to the deputation and chairman. State-churchism showed its spirit in the shape of a large stone thrown in at the windows, by which some panes of glass were smashed, but no other damage done.

SWANSEA.—We had a most successful meeting here on Friday night. W. H. Michael, Esq., was chairman; and in addition to Mr. Evans, of Manchester, the deputation, the speakers were the Revs. W. Jones, E. Griffiths and W. Williams, and Evan Davies, Esq., M.A., of the Normal College. A petition against all State endowments for religious purposes was unanimously carried.

SOUTH WALES.—Mr. Evans attended a meeting at Cardiff last Wednesday, accompanied by the Rev. Chas. Short. These two gentlemen are this week announced to attend meetings at Haverfordwest, Milford Haven, Pembroke Dock, and Carmarthen.

DARWEN.—On Monday week a lecture on the "Early History of Nonconformists in Lancashire," was delivered, at the instance of the local committee, in the lecture-room, Belgrave-square, by the Rev. R. Halley, D.D.; Thomas Ashton, Esq., in the chair. The reverend gentleman traced, with considerable skill, the early development of Nonconformist principles in the neighbourhood of Manchester and Bolton, and the influence exercised upon that development by the Dukinfield family, the Mathers, and the Heywoods. The character of the people of Lancashire during and prior to the Reformation, and the general change which came over the people's minds under the influences of Puritan principles—the departure of the Pilgrim Fathers, and the ray of light which the religious mind of Lancashire reflected upon the other counties of the north of England—formed the next subject on which the lecturer enlarged. After a luminous dissertation on the relative antiquity of the different places of Nonconformist worship in the county, the rev. gentleman concluded, amid cheers, with an earnest exhortation to the audience to show themselves, in piety and in principle, worthy of their sires.—After a vote of thanks to the lecturer and chairman the meeting separated.—*Manchester Exam.*

OPERATION OF THE FUGITIVE SLAVE LAW.—The daily papers have contained no account of a very painful case which has occurred in Boston, United States, within the present month. A poor slave, whose name is Preston, escaped from the service of his master four years ago, and, in Boston, married a woman who appears to have been devotedly fond of him. He was suddenly pounced upon by a pettifogger and a police officer, who seized him and dragged him to prison, on some pretence of larceny, for it seems that the law, in most cases, cannot be executed without the help of falsehood. On the 8th he was torn from his family, who clung to him with a despairing fondness, and carried back to his alleged owner in Maryland. As soon as the certificate was made out, it was delivered to the claimant, and the commissioner immediately left the court-room, having refused to hear any evidence on the part of the fugitive. The counsel for the claimant made affidavit that he feared a rescue would be attempted, and the fugitive was afterwards so closely confined, that not even his counsel could obtain permission to see him, that he might obtain his signature to an affidavit for a *habeas corpus*. In a few minutes after he was on his way to Baltimore, and a despatch was received from New Brunswick about four o'clock in the afternoon, stating that he had arrived there in custody of the United States officers.—*Weekly News.*

WANT OF RAIN.—Not three-tenths of an inch of rain has fallen in nearly the latter half of February, the whole of March, and three weeks of April.

RELIGIOUS AND EDUCATIONAL INTELLIGENCE.

UNIVERSITY OF LONDON.

On Wednesday last, the annual election of Examiners in the various departments took place at Somerset-house, when the following gentlemen were appointed:

CLASSICS.—Thomas Borrow Burcham, Esq., M.A., barrister-at-law, late Fellow of Trinity College, Cambridge.

MATHEMATICS AND NATURAL PHILOSOPHY.—The Rev. J. W. L. Heaviside, M.A., professor of Mathematics at Haileybury College, and G. B. Jerrard, Esq., B.A.

LOGIC, MORAL AND INTELLECTUAL PHILOSOPHY.—The Rev. H. Alford, M.A., vicar of Wimeswold, Leicestershire, and T. B. Burcham, Esq., M.A.

CHEMISTRY.—Professor Graham, M.A., F.R.S.

FRENCH.—C. J. Delille, M.A.

GERMAN.—Rev. A. Walbaum.

THE HEBREW TEXT OF THE OLD TESTAMENT, THE GREEK TEXT OF THE NEW TESTAMENT, AND SCRIPTURE HISTORY.—The Rev. W. Drake, M.A., and the Rev. Professor Gotch, M.A.

MEDICINE.—A. Tweedie, Esq., M.D., F.R.S.

SURGERY.—Joseph Hodgson, Esq., F.R.S.

ANATOMY AND PHYSIOLOGY.—Professor Sharpey, M.D., F.R.S.

PHYSIOLOGY AND COMPARATIVE ANATOMY.—Professor Carpenter, M.D., F.R.S.

MIDWIFERY AND THE DISEASES OF WOMEN AND INFANTS.—Edward Rigby, Esq., M.D.

MATERIA MEDICA AND PHARMACY.—J. Pereira, Esq., M.D., F.R.S.

LECTURES TO WORKING MEN.—The Rev. G. W. Conder, of Leeds, delivered the two last of a series of four lectures to working-men, on the evenings of Monday and Tuesday, the 19th and 20th, at the Exchange Room, Nottingham, which was crowded on both occasions, more especially on the last night, when there could not have been fewer than 1,600 people present. On Monday night the lecturer spoke on "The World of Christianity," on the following evening, his subject was "The Heaven of Christianity."

At the conclusion of the lecture on Tuesday night, Mr. Alderman Herbert was called to the chair, and thereupon a very lively discussion ensued, Mr. Conder being in turn questioned by a Moronite preacher, and by a well-known local exponent of infidelity; and afterwards by a person at the rear of the room, who seemed to get upon his legs for the purpose of raising a row among the rougher portion of the audience, an object which the promptitude of the chairman prevented from being realized. At the close Mr. Conder stated that he had come to Nottingham on this occasion at the request of George Gill, Esq., of the Park, who was at the entire expense incurred by these meetings. He felt thankful for the opportunity of coming among the working men and women of Nottingham, to enforce upon them truths which he firmly believed, and which he earnestly desired might be embraced by all men. He concluded by moving a vote of thanks to Mr. Gill.—A working man in the body of the hall at once seconded the motion, expressing in behalf of his class the feeling of gratitude with which they regarded Mr. Gill's efforts to elevate their condition.—The motion was carried by acclamation, and suitably acknowledged by Mr. Gill.—On the motion of Mr. Dunn, jun., a vote of thanks was carried to the lecturer, whose acknowledgement was interrupted by renewed plaudits—both parties apparently uniting in the hearty expression of esteem, gratitude, and goodwill.

SOUTH DEVON CONGREGATIONAL UNION.—The annual meetings of this Association were held at Norley chapel, Plymouth, on Tuesday, Wednesday, and Thursday last. On Tuesday evening a sermon was preached by the Rev. Nicholas Hurry, of Torquay, on "The duty of believers to unite in fellowship with a Christian Church." On Wednesday evening a public Home Missionary meeting was held, David Derry, Esq., presided. The Rev. T. Collett presented a report, and resolutions were moved, seconded, and sustained by the Rev. Messrs. Hebditch, Nicholson (Baptist), Straker, and Hine, and by Alfred Rooker, Esq., mayor of Plymouth. Sessions for business were held on Wednesday and Thursday morning, when a variety of important affairs connected with the stations belonging to the Association, the Aged and Infirm Ministers' Provident Society, and the interests of the churches generally, were discussed and arranged. Resolutions of sympathy and condolence were passed, and ordered to be transmitted, respectively, to the recently bereaved families of the late Rev. W. Wreyford, and Rev. Wm. Rooker; an earnest protest, which will be found in our advertising columns, was entered, against the sin of American slavery as countenanced and upheld by Transatlantic churches; and an appeal in behalf of the Western College was cordially responded to, the ministers and gentlemen present engaging to recommend to the associated churches the importance of celebrating the centenary of this now prosperous institution, by a vigorous effort to procure the necessary funds for raising suitable collegiate premises. The importance of forming a society to promote the building of chapels, within the bounds of the Union, was considered, and a committee appointed to prepare plans for the purpose. Steps were also taken to insure the publication of the discourse delivered on the Tuesday evening.

MORTLAKE, SURREY.—The Rev. E. Henderson, D.D., has accepted the cordial and unanimous invitation of the Congregational church assembling in Sheen Vale Independent Chapel, and will commence his labours there the first Sabbath in July. This church is of ancient date. The first Nonconformist minister was D. Clarkson, B.D., who was ejected from the parish church of Mortlake, Surrey, by the Act of Uniformity, in 1662.

SURREY MISSION.—The fifty-fifth anniversary of the Surrey Mission Society was held yesterday week, at the Rev. George Clayton's Chapel, Walthamstow. The Rev. Dr. Leifchild preached the annual

sermon in the morning. The ministers and visitors were hospitably entertained by Mr. Clayton and his deacons, at the school-room adjacent to the chapel, after the service. The committee met for the transaction of business in the afternoon. The public meeting was held in the evening, presided over by Edward Edwards, Esq., and conducted by Messrs. George Lesak, Waddington, Thomas Davies, Dr. Adamson, J. Fernie, — Maidlowe, and the Secretaries, Ashton and Soule.

SOUTHAMPTON.—The congregation of Albion Chapel were taken by surprise, on Sunday morning, by the Rev. J. W. Wyld publicly intimating from the pulpit his intention to resign the pastorate of the church at the termination of six months from that date, in consequence of certain differences between him and some of the members of the church.

BURNLEY, LANCASHIRE.—A new Baptist Chapel was opened in this town on the 9th inst., when two sermons were preached by the Rev. John Baxter Pike, of Bourne. On the following Sunday, the Rev. Dr. Burns, of London, occupied the pulpit; and on Sunday, the 18th, the opening services were concluded by two sermons from the Rev. Joseph Goadby, of Loughborough. The new chapel is in the Italian palatial style. Each of the front doors is approached by a large broad flight of steps. The interior is spacious, lofty, and well-lighted, a large chandelier, with thirty gas-lights, being suspended from the ornamental ceiling. The central window is of richly-stained glass, of a very chaste and elegant design. Under the chapel are school-rooms, sufficiently large for 700 children. The chapel will accommodate about 1,000 persons, the entire cost of which is £2,700. Within the last five years, the Nonconformists in this rapidly-increasing town have provided chapel accommodation for 5,000 persons.

PATRICROFT, NEAR MANCHESTER.—On Monday, the 12th inst., the Rev. G. Shaw, late of Rotherham College, was ordained pastor of the Independent church and congregation. The Rev. O. T. Dobbin, LL.D., principal of Hull College; the Rev. F. J. Falding, M.A., classical tutor of Rotherham College; the Rev. J. Raven, of Manchester; and the Rev. J. Sutcliffe, F.S.A., conducted the morning service. In the evening, the Rev. J. Clunie, LL.D., of Manchester; the Rev. T. Raffles, D.D., LL.D., of Liverpool; the Revs. J. Muncaster, of Manchester, W. Thomas, of Ashton-under-Lyne, and H. Sanders, of Rotherham College, took part in the services.

DORCHESTER.—The Rev. George Kerry, late of Fishponds, Bristol, has accepted the unanimous invitation to the oversight of the Baptist church and congregation at Dorchester.

WARRINGTON.—On Thursday, the 15th instant, the Rev. Peter Aspinall Hampson, late of the Lancashire Independent College, was ordained to the pastorate over the Independent church, meeting in Wycliffe chapel, Warrington. The morning service was conducted by the Rev. J. Sutcliffe, F.S.A., of Manchester; the Rev. Samuel Davidson, D.D., LL.D., of the Lancashire College; the Rev. James Griffin, of Manchester; the Rev. Thomas Raffles, D.D., LL.D., of Liverpool; and the Rev. John Kelly, of Liverpool. In the evening, the services were concluded by the Rev. Robert Vaughan, D.D.; and the Revs. John Deusnap, of Liverpool, John Edmonds, of St. Helen's, and Thomas Davies, of Newton.

SUMMERTOWN, NEAR OXFORD.—On Wednesday, the 14th, the Rev. Henry Baker, late of Hackney College, was ordained to the pastorate of the Congregational church in this place. The Rev. James Spence, M.A., of Preston; the Rev. S. Ransom, of Hackney College; the Rev. S. Lepine, of Abingdon; the Rev. John Watson, of Hackney College; and the Rev. Edward Bryan, of Oxford, conducted the morning service. In the evening a sermon was preached by the Rev. James Gwyther, of Manchester.

GAINSBOROUGH, LINCOLNSHIRE.—On Wednesday, the 21st inst., the ordination of the Rev. Henry Lee, late of Airedale College, took place in the Congregational chapel of this town. The late minister (the Rev. J. Muncaster, of Manchester); the Rev. D. Loxton, of Sheffield; the Rev. Professor Scott, of Airedale College; the Rev. W. B. Landells, of Sheffield (the young minister's pastor); and the Rev. Dr. Raffles, took part in the engagements of the day.

BISHOPSGATE.—On Sunday evening—the 11th—service was held in Artillery-street Chapel, on the occasion of the baptism of a Jew by the Rev. J. Steinitz, minister of the place. The service was attended by a considerable number of Jews from the immediate neighbourhood, and by upwards of fifty converted Jews from various parts of London.

TO COUNTY COURT SURROUNDS.—There is an important alteration in the County Courts Bill, just printed, as made by the committee of the House of Commons. As it now appears, the parties, attorneys or barristers retained by or on behalf of either party, may appear, or any other person, by leave of the judge. When the bill passed the Lords, barristers were excluded, but it now declares that there shall be no exclusion or pre-audience, "but subject to such regulations as the judge may from time to time prescribe for the orderly transaction of the business of the court."

LORD JOHN RUSSELL AND THE POET MOORE.—A notice in the new number of the *Edinburgh Review* informs the public, that the MS. journals and papers of the late Thomas Moore are in preparation for publication, and that they will be edited by Lord John Russell.

RELIGIOUS ANNIVERSARIES.

BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of this society was held on Monday last, in Finsbury Chapel, which was well filled on the occasion. The chair was occupied by Solomon Leonard, Esq., of Bristol; there were also on the platform the Hon. and Rev. Baptist Noel, the Revs. Dr. Fletcher, C. Stovel, W. Larom (Sheffield), J. Landells (Birmingham), E. Griffiths (Upwell); Messrs. Saunders, Barker, &c., &c.

The Rev. W. LAROM, of Sheffield, having opened the proceedings by prayer,

The CHAIRMAN said it afforded him great pleasure to have an opportunity of speaking a word in behalf of the Baptist Home Missionary Society; not because it was Baptist (though he liked it none the worse for that), but because it was a missionary society, the object of which was to give a wider diffusion to the Gospel of Jesus Christ; and especially because it was a *home* missionary society, endeavouring to secure that diffusion amongst the populous but neglected districts of our own beloved country. He need not say that this was a field of Christian labour which had not by any means met with its proper share of attention and cultivation from the Christian Church at large. When a missionary feeling began to possess the mind of the Church, their efforts were for a long time directed far away to lands hundreds and thousands of miles off, as if the human soul increased in importance in proportion to its distance from ourselves, or as if enmity to God and ignorance of the Gospel were not as fatal evils in our own as in foreign countries. This might have arisen from a natural tendency of the mind to magnify what is removed and less known, and also, perhaps, from a mistaken interpretation of the commission of Christ, "Go into all the world, and preach the Gospel to every creature," unto the utmost extremes of the world; forgetting that our Lord intended not to teach us where to begin, but only to remind us where alone we were to leave off. (Applause.) As to the proper mode of procedure, we had a better rule in what our Lord himself suggested on another occasion, when, after this wide commission, he added, "beginning at Jerusalem." This circumstance had often been referred to as indicating a wonderful compassion on the part of the Saviour, enjoining the efficacy of His blood to be proclaimed first to the nation that had been employed in shedding it; but was that all that He intended to convey? It was not only the dictate of compassion but the suggestion of unerring wisdom, teaching us where to begin and how to carry on attempts to evangelise the world; not commencing at the utmost limits of our commission and then working our way doubtfully homewards, but beginning at home, securing the ground as we went on, even to the utmost regions of the world; or at least working in both departments simultaneously; certainly not making our interest in the salvation of the heathen a plea or excuse for neglecting the myriads that were around about us in a state of ruin and perdition. He was glad to find that Christians were evidently awaking to a sense of their duty in the matter. The increase of city missions and home and county missions was a proof of this; and the success attending many of these comparatively new-born efforts clearly showed what a promising and valuable field had long been lying almost entirely neglected. As to all the successes that had attended missionary exertions, there were two opposite opinions. Some persons denied the existence of those successes, and stated that no good result proportionate to the amount of labour and money expended, had been produced, thus proving the powerlessness of the Gospel to effect the reformation of the world; and they had endeavoured to fix upon the Christian Church the charge at once of failure and inconsistency. It was true that when we remembered our Lord's words, "I, if I be lifted up, will draw all men unto me," and then looked upon the state of the world 1,800 years after they were uttered, that state seemed like a falsification, rather than the fulfilment of the prediction. But was the Saviour mistaken? or was He deceiver? We could not admit that. Since the early ages of the Church, the experiment of what the Cross could do had never been fairly made or perseveringly carried out. (Hear, hear.) Why had not the multitude of the heathen been attracted to the Cross? Because for the most part the Cross had not been lifted up. And even in nominally Christian lands the state of the case was not far different. Whole districts were as ignorant of, and as unconcerned about, the Gospel, as heathen countries. And why? Because something very different from Christianity had been brought before their minds. "I, if I be lifted up," was perhaps not more referred to the event of Christ's death, and its results, than it intimated the duty of His followers. Their duty was to lift up Christ and to proclaim Him by the preaching of the Gospel; for it was a most awful truth that where Christ was not proclaimed, it was much the same as if He had never been lifted up on the cross. Where the Cross had been lifted, the promise of Christ had been fulfilled; but where the Church had been remiss in this duty, the desired result was not produced. Let the Church be awoken to a sense of its high vocation; let each man lay himself out for the conversion of others; and the event would fully justify the prediction of the Saviour, that He would draw all men unto Him. (Hear, hear.) No cause with which the Almighty Saviour was linked could fail, but it must issue in final triumph and full prosperity. But what a melancholy consideration it was that we should allow the opportunity of hastening that issue to escape from us, and be transmitted to those who should come after us. The time was short, and it was our bounden duty to be steadfast in the propagation of the Gospel amongst our own countrymen, to work in the cause with all our might, under the assured conviction that our labour would not be in vain in the Lord. (Applause.)

The Rev. S. J. DAVIES read an abstract of the report, which commenced with a general reference to the great public movements which had taken place in the land since the last annual meeting. The Great Industrial Exhibition had been opened, and for six months completely engrossed public attention; then came "the visit to our shores of the illustrious exile-patriot, Kosuth, whose singularly eloquent orations, whether heard or read, were adapted to awaken an irrepressible sympathy in the breast of every one deserving the name of Englishman." But, notwithstanding these unprecedented circumstances, together with the last French

revolution, and minor causes of excitement, "the humble home missionary has been quietly pursuing his unostentatious but not unimportant employment." The society had no exciting scenes and brilliant doings to report; but, nevertheless, the committee believed that an unvarnished statement of the results of the year would not fail to awaken interest and sympathy. After a brief but pointed statement of some of the difficulties in the way of the home missionary, the chief of these being Tractarianism, the report proceeded to supply detailed information of the progress of the society in Rutlandshire, Worcestershire, Monmouthshire, Gloucestershire, Devonshire, Huntingdonshire, Warwickshire, Essex, Nottinghamshire, Shropshire, Durham, Yorkshire, Lancashire, and other districts of the country. Owing to the fact that their presented respected secretary has consented, at the earnest solicitation of the committee, to give his whole time and energies to the society, in the treble capacity of secretary, collecting agent, and fraternal visitor of the stations, it is believed that the society will greatly increase in strength and efficiency. The total number of missionaries and grantees assisted during the year is ninety-one, who are aided in village preaching, the distribution of tracts, and similar modes of usefulness by about 200 "fellow-helpers to the truth." The Gospel is preached by them every week in 270 different places, to upwards of 20,000 of our countrymen. There are 94 Sabbath-schools; 867 teachers, and 6,406 scholars; 405 persons have been baptised and added to the mission Churches during the year. The report further states, that "the above returns are somewhat smaller as compared with those of some previous years. This arises from the pleasing circumstance, that during the preceding twelve months several of the larger and more prosperous Churches became self-supporting, and their numbers consequently cease to form a part of our statistics." The report then stated that the secretary, Mr. Davies, had at last consented, for a time at least, at the earnest request of the committee, to relinquish his pastoral engagements, and devote himself wholly to the service of the society—an arrangement from which much benefit was anticipated. The cash statement was as follows:—

	£	s.	d.
Receipts for the year ending March 31, 1852	3,865	7	3
Expenditure	4,269	7	7
Balance due to the treasurer	404	0	4
Total	£4,269	7	7

The Rev. E. GRIFFITHS (of Upwell) moved the first resolution:—

That the report, an abstract of which has just been read, be printed and circulated under the direction of the committee; that gratitude is due, and is hereby expressed, to Almighty God, for the measure of success which has attended the operations of the society during the past year; and that while the great work of home evangelisation may be strongly enforced on recognised principles of Christian patriotism, it every day assumes increasing importance in consequence of the emigration of great numbers of our countrymen to our colonies and to other parts of the world. His object would be, to endeavour to convince the meeting, if not convinced, and, if they were, to encourage them in the conviction, that home missions ought to be supported. In one sense every Christian was a missionary; in a more extended sense a Christian Church was a missionary society; and in a still wider sense associations of Churches were missionary societies; but these were necessarily limited in their operations and expensive in their working. A society was wanted, to extend to the whole country, and secure the services of men thoroughly adapted for the work—men who should visit missionaries and associations of Churches, and stir them up to greater zeal. The home missionary had a great deal to contend with; he met with much opposition from clergymen of the Establishment, who threw obstacles in the way of a simple reception of the Gospel as the only means of salvation. The report spoke of the efforts of Tractarians, who, he was inclined to think, were, after all, true Churchmen. (Hear.) One of the principal efforts of those individuals was made through the national schools, where the children were obliged to learn a catechism teaching sacramental efficacy, which did not exactly make them superstitious, but had the effect of keeping them from instruction in the Gospel of Christ, and so left them to grow up "without God and without hope in the world." (Hear, hear.) Among the labouring classes, especially in the manufacturing districts, there was much dissatisfaction at the Establishment, which they considered a solemn hypocritical farce, and they began to cry out for reduction in the public expenditure, and a cheapening of articles of consumption, after which they would provide for their own education. How was this result to be obtained? He was convinced that the majority of working men repudiated the idea of physical force; it was moral force that was wanting; something which should elevate the masses. The Gospel of Jesus Christ was necessary. But there were obstacles in the way now, as there were of old. "Of a truth against the holy child Jesus both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together." There was Herod, the leaders of the State-Church party, who were ready to say, "If we let this man alone, the Romans will come and take our place and nation;" there was Pontius Pilate, the leaders of the Radical party, who did not care what religion prevailed, but who would crucify Christ himself to serve a political purpose; there were the Gentiles, the world at large, who had no sympathy with one religion or another, but were even ready to join their leaders in bringing the Gospel into contempt; and there were the people of Israel, the Church, who said, "The temple of the Lord, the temple of the Lord are we." But what did the apostles do under these circumstances in their day? They did not propose a political alliance, though he did not agree with those who said that Christians should not be politicians; they did not even ask protection; they simply preached the Gospel, and asked God to give them success. This was the course which should be pursued now. Let the society go on doing this, encouraged by the results of former efforts, and they might use the prayer: "God be merciful unto us and bless us, and show us the light of His countenance, and be merciful unto us; that thy way may be known upon earth, thy saving health among all nations."

The Rev. W. LANDELLS (of Birmingham) seconded the resolution. He said: The question how to evangelise our country is now occupying a large share of the attention of the Church. The time has happily gone by, when home was in danger of being overlooked, in consequence of the superior *éclat* connected with foreign operations. The infidel cannot now taunt the Christian with insincerity, in pro-

fessing to care for the heathen abroad, while he feels not for the more wretched heathen at home. If the cry wafted from far distant lands is responded to, the Church is not deaf to the voice of humanity, suffering and dying at her door. Various institutions for the benefit of our country have recently sprung into existence, and various means have been wisely chosen, and are now vigorously worked and extensively supported by the most active spirits of the age. The fact is gratifying, as an indication that the Church has become more alive to her first duty, and to the interests of a class who have a first claim upon her benevolent regard, and also as affording hope that an increased interest, leading to more commensurate efforts, will be crowned with enlarged success. But the gratification is not unmixed; the increased interest indicates the existence of evil; it has been awakened by deplorable facts which have forced themselves upon public observation—facts which show that the interest, great as it is, is not equal to the occasion, and that every argument by which it may be augmented, and the Church stirred up to vigorous and persevering efforts, should be diligently and incessantly plied. It is not unusual on these occasions to prove the necessity of such societies as this, by quoting facts illustrative of popular ignorance. If I refrain from this, it is not from a supposition that ignorance does not now prevail, but because there is a prior and a stronger argument, and in giving prominence to this we might appear to overlook that. Admit the prevalence of ignorance, and the consequent necessity of home missionary effort; and it may be argued, on the other side (nor can you deny the truth of the statement), that there never was a time when the means of popular instruction were so efficient and abundant—that great prominence is given to the question of education—that through the lecture-room and the press the principles of philosophy and the discoveries of science are brought down to the comprehension of almost every capacity, while books on every subject are placed within the reach of all but the poorest; and, admitting the fact you cannot, if you ground your argument on the existence of popular ignorance, deny the inference that home missions are less necessary now than they ever were before—that they are becoming still less so every day, and that before long there will be not so much as the shadow of a reason for their existence. (Hear, hear.) To meet this plea, you must rest the argument on other grounds. It is not useful to appeal to the accident of popular ignorance, while there is the essential fact of human depravity. Man's derangement is not so much in his intellectual as in his moral nature; and it will avail little that his intellect be cultivated, when his affections are unchanged. You may store his head with knowledge, and leave his heart untouched; and not only so, but in the very process of acquiring intelligence, he comes in contact with much by which his depravity is strengthened and inflamed. Even in this age of vaunted enlightenment and progress, when the world is to be regenerated by the diffusion of knowledge, much of the literature provided for the people is comparable only to moral poison. It is like pitch—you cannot touch it without being defiled. Nor do we forget that that knowledge, which is good in itself, may be rendered by depravity the instrument of greater evil. Could you combine the intellect of a Newton with the passion of a Nero, the intellect would not subdue the passion, but the passion would press the intellect into its service; the result of the combination would not be a philosopher of such commanding force of character as the strong passions of the monarch would lead you to suppose, but an intelligent monster, in which the brute and the fiend were nearly equal. (Applause.) When I hear the talk which is now so common, of the moral results which are likely to accrue from the diffusion of knowledge, I ask, do facts justify the expectation? I think of Rousseau, who was alike distinguished for his intellect and his vice—of the profigate Mirabeau, who had the most commanding intellect, perhaps, which France in his day could produce; Napoleon comes to my remembrance, the man of the greatest mental capacity, not only in France, but in Europe, but who was, withal, "a boundless liar," a thief, an assassin, a slanderer, "a scamp Jupiter," as he was well called, who trod upon the neck, and waded through the blood, of thousands, that he might obtain the object of his ambition; the name of Byron presents itself—Byron, who rose at one bound to the very pinnacle of fame, who was familiar with Nature in her wildest and her softest moods, but who, with all his genius, and all his fame, was, ere he reached life's meridian, a worn-out debauchee, weary of living, and yet unfit to die. (Applause.) When I think of these things, I see the utter inadequacy of knowledge to regenerate the character and remedy the evils of society; and I see that we perform a gratuitous task, when we attempt to prove the necessity of home missions by appealing to popular ignorance, for, however far men may have advanced in knowledge, though his intellect matched that of an angel, there is still need for the application of a more efficient remedy. (Applause.) Neither is it necessary to adduce particular instances as illustrations of the depravity and wretchedness of many of our countrymen. It may with propriety be assumed that there are facts sufficient for our purpose with which you are all acquainted. I communicate no intelligence when I say that only a small proportion of the inhabitants of this land profess to have become partakers of a new, a spiritual, and a higher life; and when you reflect, that while destitute of that life they are passing on to a dark and dismal futurity, is not the thought sufficient to make your hearts throb with the strongest emotions, and to excite in you the deepest sympathy? What can appeal more powerfully to your compassion than the spectacle of multitudes of your fellows every moment in danger of being plunged into the misery comprised in that word—hell? Oh! when recognised, it seems as if we were trifling when we refer to the present wretchedness of multitudes—so much is that swallowed up in the other. (Hear, hear.) And yet you cannot be ignorant of what is again and again being brought to light—the existence of thousands in your own city, and of proportionate numbers in every large town in the country, who are as low in the social scale, as far removed from the ameliorating influences of the Gospel, as brutal, as savage, as wretched, as the most degraded heathen tribes. It is, alas! a too palpable fact, that long as the Gospel has been proclaimed in the land, that studded as our towns are with sanctuaries, the mass of wickedness remains as compact and unbroken as ever; the virtuous are gradually being drawn into the ranks of the profligate, and both profligate and virtuous are descending to people hell, while but few from either party are brought under the influence of the truth and added to the number of the

saved. (Hear, hear.) From some cause or other, the measures which the Church employs exert no influence on those by whom their influence is most needed. In the very neighbourhood of the sanctuary there are thousands who never cross its threshold, and to whom the Gospel is never proclaimed. They crowd to your fields, they throng to your public-houses, they lounge about their homes in idleness, or are engaged in some employment having nothing congenial, but directly at variance with the sacred character of the day. (Hear.) Nor is the condition of these parties in relation to Christianity merely a negative one; that of many of them, at least, is one of direct antagonism. Religion is so associated in their minds, that the slightest allusion to it excites their intense hostility; its badges, its professors, but especially its ministers, are the objects of ridicule and scorn. To sneer at it is manly; to seek its destruction is to prove yourself a benefactor of, and to merit the gratitude of, mankind; to profess it is an indication of weakness or of fraud; to be completely devoted to its promotion is to practise an organised and systematic deception, for the furtherance of some sinister end. (Cries of "Hear, hear.") That this is no exaggerated description of the condition of the working classes, especially in our manufacturing towns, you are very well aware. And does not the fact present the loudest argument in favour of such societies as this? To rest satisfied with such a state of things is an impossibility to a Christian man; and it is only in the measures which home missions contemplate or admit of that you can find an efficient remedy. The existence of the evils in question is proof sufficient that the regular services of the sanctuary are inadequate to the case. Other efforts, less regular, it may be, but more direct and effective, must be employed. The past failures of the Church, and her present inefficiency, should convince her of the necessity of employing other means to convert the irreligious and the sceptical. We plead not for the preaching of "another Gospel," nor for the application of any novel remedy; we have already expressed our belief in the inutility of mere knowledge; nor have we any greater faith in the advocacy of virtue. It is essentially defective, because it confines its care to the present—it overlooks futurity, and makes no provision for its enjoyment; and even in the accomplishment of its own object it is a failure. Its apostles cannot bring down their Pentecostal effusions to regenerate thousands, nor have they their Calvary, with its master motive, to which he who looks must yield. Although it has been thousands of years before the world, it is in vain to look at this day for its trophies and its triumphs; experience has proved it to be no less contemptible in performance than it has been great in promise. It has its disciples here and there, whom it has taught the policy of conforming to the morality consequent upon the spread of Christian principle; but, for aught that it has done, mankind is essentially the same—has the same rampant selfishness, the same depraved tendencies, the same corrupt passions, ready to explode and blare forth as astoundingly as ever they have done in the history of the world. (Applause.) Popular sceptical philosophy is equally useless, were it only for its unintelligibility. Take a man of ordinary intelligence—a man more intelligent than many who understand the Gospel sufficiently to be sanctified by it, and to have derived from it a good hope of future glory, and try to find, in the writings of Carlyle, Emerson, Parker, Morell, and the others, an answer to the question, "What must I do to be saved?" and you may, by the uncouthness of your phraseology, so excite his wonder as to divert his mind a little from his own sorrows, but you can give him no reply which can soothe his difficulties or dispel his fears. (Applause.) Go and preach this philosophy, as Peter did the Gospel, to a miscellaneous multitude, and you may by the peculiarity of your manner attract their attention, or by the appropriateness of your illustrations excite an approving smile; but how many will you send home "pricked to the heart?" How many will go into their closets to weep and to pray, to regret the past and resolve on future amendment? (Applause.) It may be said that this is owing to the superior profundity of their scheme, as compared with Christianity. I would suggest, however, that the obscure is not always the profound; that a pool of stagnant water is not necessarily deeper than the ocean, because it happens to be less clear. (Hear, hear.) And even if the statement were true, it would be no recommendation. A system which is too profound for the great mass of mankind is one by which man, as man, cannot profit, and is not to be compared to that Gospel which is adapted, by its simplicity, to the comprehension of the child, and commended by its profundity to the investigation of the sage. (Applause.) Against secular education, against the sceptical philosophy of the age, we place that message from God to man which tells man that God regards him with the feelings of a father, that He has made provision for his pardon in the death of His Son, and for his purification in the gift of His Spirit. That exerts a regenerating power, to which these devices of men have no claim; it adapts itself to man's nature and necessity; it finds response in the heart of universal humanity; and only requires to be clearly perceived that it may be cordially embraced. (Applause.) But while we have full confidence in the Gospel, as the instrument of the world's regeneration, there may be other methods of bringing it into contact with the popular mind; without changing the remedy we may adopt means for promoting its application. Our church and chapel services, as ordinarily conducted, are useless, if the parties will not attend them; nor is the preaching there always best adapted to the peculiar modes of thought of our working men. If they will not come to hear the Gospel, we must convey it to them; and we must present it in a manner most likely to overcome their prejudices, to arrest their attention, and secure their belief. He who bears it must be a man fitted to gain their confidence; he must go to them not hedged about with an assumed sanctity, nor with a spurious dignity, nor with the stiff forms of officiality and conventionalism—not assuming a patronising air, not meeting their doubts with threatenings of damnation, as if their unbelief were a personal offence, and he were glad of an opportunity of personally retaliating. He must go with the eye, and the ear, and the heart of a man who sympathises with them in their struggles, who would gladly lighten their burdens and better their present position, while he seeks to prepare them for eternity. (Applause.) He must treat them as his equals; he must address them as a brother addressing his brethren; he must appeal to their candour for a hearing; he must fairly weigh and courteously meet their objections; he

must distinguish between religion and its professors—between the Christianity of the New Testament, as exhibited in the life of Christ, and the Christianity of the present day, as exhibited in the lives of too many of its professors; he must show them how religion regards them with a benign spirit—how it provides for their wants, and would satisfy their longings—how it conduces to their progress—how it promotes their comfort—how it invests them with dignity—how it allies them to God—how it makes them the heirs of the universe—how it points them to a destiny before the grandeur of which their present circumstances dwindle into insignificance, which is worthy of their best efforts, and affords the fullest scope to their loftiest aspirations. (Applause.) Let the Gospel be presented thus, and we fear not for the results, whether brought into contact with the brutally profligate or the intellectually sceptical. We know too much of what it has done in the past—we feel too convinced of its power, when we look at its trophies, to doubt that it will triumph over both—overcoming the hostility of the sceptic, raising the fallen from his degradation, and proving itself to be, as it was in days of old, "mighty, through God, to the pulling down of the strongholds" of sin and Satan. (Hear, hear.) How far the efforts of your society are of this nature I am not aware; but I am glad to say that your committee are fully alive to the importance of such efforts, and would gladly employ them to a much greater extent than their means will allow. They wisely resolve not to wait for a perfect organisation, but to do what they can with the means they have in their power, in a spirit of humble, suppliant, confiding dependence on God, with whom is the residue of the Spirit, and who alone can give the increase. (Hear, hear.) Still, I can perceive in the expressions at the close of the report a tone of just complaint, or, at least, of sincere regret, that you do not supply them with the means of instituting a more perfect organisation, and procuring men adapted for another kind of labour than that in which agents are usually engaged—labour more loudly called for by the wants of the time, and for which little provision is made by any denomination of Christians, but which is likely to be productive of the most gratifying results. It would appear that in the estimation of your committee the evils which exist, great as they are, are not irremediable; the state of society, bad as it is, is not hopeless; the time is not such as to paralyse effort by the magnitude of its vices. They have their plans before them; they see what is required to meet the exigencies of the case; they know how they might grapple with existing evils, and be the means of producing, under God's blessing, an immense amount of good. They only ask you for the power of carrying their plans into effect. And I ask you, in their name, will you refuse to grant them the aid which they ask? Must they mourn over evils which they might remove, but cannot, because their hands are fettered? Must they brood over fondly cherished plans, which they have not power to execute? Must they cherish the hope, often deferred, which "maketh the heart sick?" I, for one, do not believe in your inability; there may be exceptions, but, as a general rule, I solemnly deny it; and if more be not done by you than has been done hitherto, I shall not attribute it to your want of ability, but to your want of willingness. I shall mourn that the zeal of other days—the days of Carey and of Ryland—has waxed cold; that the mantle of the fathers has not descended upon their children, but that the glory has departed, and we have become the degenerate sons of the noble sires. I pray that God in His mercy may avert deep disgrace, and save us from the sin of shrinking from the post of duty, when the voice of perishing thousands around us calls upon us to bestir ourselves—when the efforts of the adversaries of the Cross, the infidelity which is seeking insidiously to undermine the citadel of our faith, and the Popery which is stretching forth its arms on all sides, summon us "to the help of the Lord, to the help of the Lord against the mighty." (Great applause.) The resolution was put and carried unanimously.

The Rev. C. SROVEL moved the second resolution:—That, notwithstanding the efforts made by this and kindred institutions to evangelise the people, there remains an afflictive amount of ignorance, indifference, and practical as well as speculative infidelity, to be overcome; and that as means, sagaciously adjusted to the corrupted susceptibilities of human nature, are being vigorously employed by the advocates of various anti-Christian errors, which tend to the eternal undoing of our countrymen; it is highly important that the agents of the society should be well qualified for their work, both by their general intelligence and as men of God, and that they may be greatly assisted in their operations by liberal supplies of tracts and other publications distinguished by wise and benevolent adaptation to the characteristic requirements of the times.

He could have wished that the proceedings had closed, as far as speaking was concerned, with the admirable address of the last speaker, and the remainder of the service been consecrated to devotional exercises. Very true it was, that even where the highest and righteous fruits of intellect had been acquired, the heart was in as much need of the sanctifying influences of Divine mercy as it was before. The observations made in the preceding address respecting the popular literature of the day were worthy of the most profound consideration. The evil was not confined to books adapted to the lower orders, but extended to works of a more cultivated character. An illustration of this remark might be found in Carlyle's "Memoirs of Stirling," in which he seems to have embodied in himself a practical development of his own Mephistopheles. But there was not so much danger from vulgar hostility or refined scepticism as from the religious operations of the Churches themselves. He could not take his New Testament in his hand, and walk through the region of his acquaintance, and say, "Here is a living embodiment of the great truths which are written there." Still, in reviewing some of the operations of the society, there was ground for encouragement. One of the chief difficulties against which all such labours as those connected with this society had to contend, was the well-organised system of Catholicism and semi-Catholicism that so extensively prevailed throughout the country, and it needed all their efforts to counteract the workings of that system. (Hear.) Especially were their labours required, as Mr. Griffith had shown, among working men, more particularly those in manufacturing towns, where politics, semi-politics, infidelity, and sentimentalism, were presented in such awful shapes—where one was compelled to hear coarse blasphemies uttered at the corners of the streets, even on the Sabbath-day. What was needed was some well-sustained effort to bring together all the collective thoughts which many of these working men entertained in reference to religion, and to meet them by sound and scriptural arguments. An earnest, hearty, fervent ministry was needed, adapted

especially for the rural population of the country. It was not theory against theory which they should endeavour so much to set up; it was not so much the amount of knowledge possessed by individuals, as the formation of personal habits adapted to personal intercourse, which must constitute the basis of all their advance in the work of God. We were apt to forget in our demonstrations of doctrine, that homage which was due to those personal ministrations by which mercy was handed out to man. (Hear.) Let it be remembered that God was doing that which was already anticipating many of our movements, and which would either second our right endeavours, or shake the whole earthquake of our communions as with the force of an earthquake, and crumble all the fabrics of our associations in the dust. There was now in this country a tendency to a sweet, and spiritual, and vitalising religion which no power could repel. Men were centreing together, in obedience to this tendency, in Plymouth, in Bristol, in Norwich, in Sunderland, and in Aberdeen, ready to learn and to adapt themselves to Divine instructions, however they could be attained. As in the days of our Lord it was said, "Where is the kingdom of heaven?" and Jesus said, "It is rising in the midst of you;" so even now, while we were trying to press our little schemes, God was showing, in the streaks that were seen upon the cloudy horizon, indications of the morning. Let it, then, come and fill the whole horizon of our conception, and bring the day of triumph to our blessed Lord! (Applause.)

The Hon. and Rev. BAPTIST NOEL, in seconding the resolution, said: The various speakers had spoken with much force upon the adaptation of the Gospel to the various classes of society. One had dwelt upon the tendency of the Gospel to elevate and give force to the working classes; another insisted on the way in which it was calculated to save, and aggrandise, and bless them for time and for eternity. But the Gospel, which was to all who knew it certainly adapted to accomplish these ends, must yet be brought obviously to the minds of men. They did not seek it unless it was addressed pointedly to their minds; they were very much disposed to overlook it, because, with all these high tendencies, it had, at the same time, an aspect which to our fallen nature was at first very repulsive. It humbled, and demanded the entire subjugation of the will; it insisted that a restraint should be put upon the passions; it led men into communion with God, which naturally they did not like; and therefore it must be patiently and powerfully addressed to them. The Churches of Christ had a commission to present that appeal to man; and unless they fulfilled their mission the masses of men remained un-blessed because uninstructed in the Gospel. Never was that work wanted more than in our own day; and the Churches of Christ in this country had that commission directly given them by our Lord. They were the salt of the country, and its life, Christ's epistles, God's witnesses; and if they neglected their commission, our country must suffer in consequence. Many Churches of the Establishment, with able and zealous pastors and willing and earnest people, were doing their part in the work; and so were the numerous Churches within the Wesleyan and Independent communities; but amongst these he conceived that the society whose claims were then advocated had the advantage. The Churches within the Establishment had numbers on their side and the *prestige* of long position; they had education, and talent, and piety among them, and might accomplish, and, he believed, were accomplishing, a great work for God. The Wesleyan Churches, whose mission it was to preach to the masses of our countrymen, in addition to having the Gospel, which the evangelical Churches of the Establishment also possessed, had the advantage of being freed from the trammels of Government, and were not exposed to that prejudice and dislike which were often attached to efforts sustained and ruled by the State. The Independent Churches were, he thought, still happier in their efforts, because they possessed the Gospel to preach to their fellow countrymen, as the Establishment and the Wesleyans had; like the Wesleyans, also, they were free from the trammels of an Establishment, and, better than they, they had that Church order and discipline which was calculated to strengthen their hands and materially aid them in their work. The Baptists, coming last, had an advantage in addition to those which the Independents possessed, inasmuch, if he mistook not, they correctly appreciated and rightly administered Christ's ordinance of baptism, which, rescuing men from all the inconveniences and mischiefs which in some a superstitious and in others a latitudinarian interpretation of that ordinance had led to, did appeal, when once their attention could be gained, to the reason as well as to the conscience of mankind. At the same time, while there were these advantages there were also obstacles in the way of these Baptist Churches endeavouring to subjugate society to Christ. While they were endeavouring to communicate the Gospel to their countrymen, they were met with stern prejudices, with deep-rooted enmity, sometimes with passion, and not unfrequently with direct opposition and persecution. These disadvantages they might, and he believed would, meet and successfully triumph over, because, however great was the loss to poor men of the gifts which parochial charities afforded, and however trying the withdrawal even of that employment which was necessary to enable them to support their families, yet it was possible for men to conduct themselves with so much prudence and thrifty wisdom as to raise themselves above the necessity of parochial charities; and it was possible for men from whom employment might be withdrawn, under the blessed influence of true religion, to become such excellent neighbours, such good workmen, and persons so thoroughly and universally estimable, that self-interest might prompt men to give them a better employment than that which they had lost; and he believed it was found eventually that those who were faithful to conscience and faithful to their Lord, outlived those difficulties and completely chased them away. (Applause.) We required to feel deeply the necessities and dangers of mankind, to have an ardent charity for their souls, and a longing desire to save them. We required to live ourselves in communion with God and in the prospect of a near eternity, and then to communicate the same solemnity of mind to those with whom we associated. If this were done—if there was a largeheartedness among us, so that while we held with decision the opinions we believed to be true, and maintained our peculiarities, if peculiarities they were to be called, we yet never exaggerated their importance, and never contemptuously judged our fellow men, but gave them the liberty which we claimed for ourselves, and appreciated wisdom and virtue, and devotedness, whenever we saw them—if with this superiority of character, as well as superior clearness of creed, we proceeded to our Masters'

work in the land, He would never fail to bless us. (Applause.) If possession of superior light on one point led them to exaggerate the importance of it, so that the blessed Gospel faded in their view, and they lost that earnestness of soul which had prompted men whose theological creed was not so exact to work, and labour, and pray for the salvation of men, then their hands would be crippled, and their work would fail. God would not bless those who did not honour Him; but if they honoured Him he believed they had advantages which none others possessed to proclaim the Gospel of Christ to the country at large. It was joyful to think of the numbers of villages which had been visited by the active members of their various Churches, conveying the simple Gospel of Christ where perhaps it would never otherwise be proclaimed. Yet when this had been done it was obvious that there were many districts in our land which no efforts could reach except by means of an organised body such as the Baptist Home Missionary Society. Churches were never self-existent—they did not originate themselves—they must be planted by some evangelist or other, and all true evangelists were planted by Christ. But such men must be maintained. How could men go to villages and towns where the Gospel was not preached at all, or preached inadequately, unless their brethren sustained them, and this could not be efficiently done except by means of a systematic agency, without which those openings which the providence of God presented to us could not be adequately seized. If these men went on their work alone and unaided, they met with difficulties which they could not surmount; but when sustained by a society like the present, they were enabled to contend against and overcome them. The report stated that fifty Churches, now independent and self-supporting, had found their origin in the labours of this society; and ninety-one missionaries and others were in whole or in part sustained by those exertions. What was our duty in regard to them? Surely, when they were opposed by the aristocracy, it might be, of the neighbourhood, by the Established clergy, and by all who possessed influence and power; when passion, prejudice, and enmity were combined against them, it was our duty to let them feel that they had our support in contending with these almost overwhelming difficulties—our aid ought surely to be effective. The evangelist, when carrying the Gospel to the towns and villages, ought to feel that his physical wants were supplied, and his domestic comforts cared for, that he might give his whole work to the evangelisation of the neighbourhoods in which he preached. There was another thing which the society ought to do even more systematically than it had ever done. The ministers of the various Churches should successively visit the small towns and villages where the work had been commenced, so as to encourage the labourers in their toil, that the people might see that their pastor or their evangelist did not stand alone, but that there were many others who thought and felt with him. Such a systematic visitation he thought the society might well afford. Still more needful, however, was it to bear in mind the wants of those intelligent, moral, but irreligious artisans who never entered into a place of worship—thoughtful reading men, willing to discuss, and able to reason. Let them be visited by such a brother as he who first addressed the meeting, and who, while he sketched the character of the work, so fully proved how well he was adapted for it. Let a number of Christian brethren be employed by the society for that express purpose, to address the workmen in public rooms and halls, to reason with them, to listen to their objections, and candidly weigh them, and answer them. Let them only go in charity, and faith, and patience, and without irritation argue with these men, and he believed that many of them would be won to the Gospel of Christ. (Applause.) He believed that a great impression might be made on the masses of men—those immortal myriads who were hastening on to eternity—for whose welfare no efforts should be spared. A friend of his in Paris, who was himself drawn from the working classes, and who retained a strong feeling of sympathy with them, had been brought to the feet of Christ, and in these troubled times he had been reasoning; with so much success amongst the Socialists as to win a very marked sympathy and excite a deep interest in their minds. Indeed the priests so dreaded his influence on that class, for he was a thorough Protestant, as to induce the Prefect of Police to forbid his meetings altogether. Such a man as that could do incalculable good. Why not, then, draw from that very class those men whose abilities were of the highest order, and who, having all the sympathies which circumstances could give with the class amongst which they had been placed, might bring before them the Gospel of our Lord for their eternal happiness? But let it be ever remembered that no lower motives should govern us in this work. Our object should not be to promote sectarian interests, or merely to raise the lower classes to dignity and power, or any inferior object of that kind, which might be incidentally the result of our efforts; but it should be to save men's souls, to honour God, to manifest the power of His truth, and bring the whole world to do homage to the great revelation which He had made of himself, and to that blessed Redeemer on whom all our hopes depended. (Applause.) They were but a small body; but let them bless God that there were others with similar feelings and principles who were helping them in the work, and that all their labours combined would produce, notwithstanding the obstacles in their way, a progressive influence on society which would leave this country better than they found it. (Loud applause.)

The resolution was then put and unanimously passed.

Mr. SAUNDERS moved the third resolution:—

That the thanks of this meeting be presented to the treasurer, the other officers of the society, and the committee, for their services during the past year; and that J. R. Bonsfield, Esq., be the Treasurer; that the Rev. S. J. Davis be the Secretary; and that the following gentlemen be the committee for the year ensuing. (The names of the committee were then read.)

Mr. BARKER seconded the resolution, which passed unanimously.

The benediction was then pronounced, and the proceedings terminated.

BAPTIST IRISH SOCIETY.

The annual meeting of this society was held on Tuesday evening, in Finsbury Chapel; JOSEPH TRITTON, Esq., in the chair.

The proceedings having been opened with singing and prayer,

The CHAIRMAN said: My Christian friends.—Eight

years ago I had the pleasure of presiding over an annual meeting of this society; and though the period that has elapsed has been comparatively brief, yet a very cursory glance at some of its more prominent events is suggestive of much matter for serious consideration and much motive for influential action. That period has witnessed many and great changes in respect to the sphere of our labours, and that which may be termed almost the domestic, or the home department of the administration of this society. In respect to the latter, the treasurer by whom I was supported on the occasion referred to has gone to his rest; members of the committee, some in all the power of their manhood, and others well stricken in years, have also been withdrawn from amongst us; many whom I then had the pleasure of addressing have ceased to meet with us in these earthly assemblies, and have become, we doubt not, members of the general assembly above. Though in the secretariat of this society, I am thankful to say, we have not to speak of the departed, yet the friend on my right is the fourth person who, during that time, has filled this important post. It is, however, I think, a matter for rejoicing and for devout thankfulness to God, that a succession has in each case been maintained, and that while some have fallen, others have been found to come forward to be, if we may use the scriptural phrase, "baptised for the dead;" while, if some have been led, in the providence of God, to see it right to retire, others again have come forward to be substituted in the place of the living; so that it can be said, that if some men have laboured, others have entered into their labours. And not for want of instrumentality has the cause been in any wise straitened. (Hear.) Then, in respect to Ireland, what great changes and events have transpired during the last eight years! We will not speak of political changes or events; we are met to-night for spiritual purposes. (Hear, hear.) We would fain breathe an atmosphere untainted by the struggles of party, and undisturbed by the clashings of differences in mere worldly opinions; and I should be the first to blame myself if, on reviewing the proceedings of this evening, I should feel that I had opened the door, in any measure, for the introduction of topics which, in my experience, though not a very long one, I have known frequently to mar, never to make, a religious anniversary. (Applause.) There have been, however, and there are still, certain great social movements in the land, towards which our feelings and our efforts are directed, which may, and which probably will, tell largely upon Ireland's future religious history. (Hear, hear.) There was, for instance, that terrible famine, when the angel of death stalked through the length and breadth of the land, and filled its cabins and its cots with "lamentation, and mourning, and woe." And then came that terrible pestilence, to glean the fields already, alas! far too well reaped. And then there set in that strange modern Exodus of a peeled, and stricken, and oppressed people, which is still continuing to roll its deep tide towards the far woods of the West, and threatening to drain the very life-blood of the land away. (Hear, hear.) Truly dark and mysterious do these dispensations seem, if viewed only in the light of human judgment. Why, we are ready to inquire, these additional bitter and sorrowful ingredients in a cup already so full of misery? (Hear, hear.) But, believing as we do, in the perfect rectitude of that lofty and supreme government, to whose sway the whole of the nations of the earth and all their destinies are subjected—believing, as we do, in the righteous equity of Him whose word has respect, both in prophetic foreshadowing and in historic narration, to the islands of the sea, no less than to the mighty mainlands of earth—we are persuaded that there are existing in them principles and elements of profound wisdom and of paternal benevolence, and that if taken in trust for a little while the mystery will be dissolved, the purpose unravelled, and the development thereof issue in ascriptions of glory and of praise unto our God. (Applause.) What if it should be found that when that perishable root upon which millions of our fellow-creatures were wont to depend for subsistence failed, there failed also the priesthood's boasted blessing to remove the deadly blight? (Hear, hear.) What if, in the hour of deep distress, thousands and tens of thousands of English treasure, and, richer far, an untold amount of English sympathy, showed the practical falsity of what a too credulous and confiding people had been industriously taught—that England's Protestantism was antagonistic and inimical to Ireland's liberty, to Ireland's peace, and to Ireland's progress? (Hear, hear.) And what if now a vast emigration is bearing away to a land where they can think, and breathe, and speak, and act, in freedom, in the high concerns of their souls, those whose intellects have been enslaved, whose consciences have been held in bondage, and whose salvation has been represented as in the power of gold to purchase, and in the hand of man to bestow or to withhold? (Hear, hear.) And what if, in their stead, there is coming up a race who will not bow to a yoke which neither they nor their fathers were ever able to bear? (Applause.) Then it strikes me we may see how, by these very means, stone after stone may be loosened in that gigantic structure of error which is casting its deadly shadow, alike on the Irishman's home and the Irishman's heart; it may be, for aught we can tell, somewhat like those thunders, and lightnings, and earthquakes, of which we heard but a few evenings back, which mark the advent of the time when the prayers of the saints are answered and "the set time to favour Zion is come." (Applause.) Nor must we omit to make reference to that remarkable religious movement which is going on in a certain part of Ireland. I have made repeated and earnest inquiries into the nature of that movement, because I think it

behoves every one, especially in connexion with similar movements, to endeavour as far as possible to find out what the truth is; and I am constrained to believe, through the representations of disinterested persons, that amidst much, of course, that is merely formal, a mere change from one Church to another, there is indeed a goodly proportion of sound conversion to God; and though this belongs to another branch of Christ's Church, shall we not rejoice therein? (Applause.) "Nay, therein we do rejoice and will rejoice;" and we, too, may participate in some drops of a shower so blessed, and experience ourselves some similar season of "refreshing from the presence of the Lord." (Applause.) Be it ours, my friends, to go on, steadily sowing the seed of truth—pure, simple, evangelical truth—so hateful to the powers of darkness, so precious to "the children of light"—(hear, hear)—and be assured that the tares will not always prevail against the wheat, and that darkness will not always triumph over light, but that a time will come, when he who sowed in sadness shall reap in joy, and beneath a far greater outpouring of the Spirit of God, in the light of our blessed Master's presence, the sheaves of the glorious harvest shall abundantly compensate for "the heat and the burden" and the much labour "of the day." (Applause.) The report which is about to be read to you will furnish you with all needful information respecting the state of the society. I feel, therefore, that I am relieved of any necessity of referring to it, further than to express thus publicly my gratitude to God and to the friends of the society, who have enabled us to realise one of the most prosperous years in its history. (Hear, hear.) And I feel that I should be doing injustice to my own feelings, and injustice to those who deserve, humanly speaking, to bear the palm, if I did not state to this meeting my deliberate conviction that, under God, it is owing to the energies, the tact, the prudence, the admirable management, of the gentleman who, at the last anniversary, was introduced as the new secretary of the society. (Applause.) I will now call upon Mr. Groser to read the report.

The report stated, that the year began with a balance against the society of 1,828l. 4s. 1d. Special contributions for the liquidation of this debt had been received, amounting to 890l. 11s. 4d., and the surplus of the general fund, 488l. 2s. 2d., had reduced the debt by 1,378l. 13s. 6d. The balance against the society at the present time was 449l. 10s. 7d.—a sum smaller than the balance against it for the last ten years. Efforts had been made to lessen the cost of collecting subscriptions, and a considerable saving had been thus effected. The agency in Ireland had been revised. The report then went on to speak of the continual emigration from Ireland depriving the society of the fruits of their labours; but several blessed instances of encouragement were enumerated. In conclusion, the committee begged to remind their fellow believers that they need not be ashamed of the Gospel of Christ as though it were obsolete, or inadequate to the purposes for which it was designed. It was the power of God unto salvation to every one that believed, to whatever race he belonged, or in whatever prejudices he might have been nurtured. "The foolishness of God" would be found to be "wiser than men." "What can be done for Ireland?" had been the hard question of the nineteenth century, to rulers, to patriots, and to philosophers. There was an answer furnished by revelation from heaven, if we had docility enough to hearken. The preaching of Christ crucified might be despised by statesmen, and laughed at by witting, but it was God's instrument for the restoration of man to obedience and happiness. When the Gospel had done its legitimate work in Ireland—that work which assuredly it would yet perform—the staff of the oppressor would be broken, and the devices of the crafty disappointed, but the poor would rejoice in their Almighty Deliverer, and the angelic anthem would be sung with new rapture by a full chorus of nations—"Glory to God in the highest, and on earth peace, good-will toward men."

The Rev. W. B. BOWES moved the first resolution:—

That, in the opinion of this meeting, the blessings which our Lord Jesus Christ bestows upon the individuals of every nation who commit themselves to His guidance, are the blessings most needed by the people of Ireland; that this meeting earnestly desires, therefore, that His gracious message should be made known to all the inhabitants of that afflicted country; and that it rejoices in the information contained in the report now read respecting the diminution of burdens which have long oppressed the energies of the Baptist Irish Society, and the increasing readiness of Christian friends to co-operate in its support.

I never felt so powerfully the force of a sentiment once uttered by one of the greatest men of his age—the late Sir Robert Peel—who, upon his last accession to office, said, with very significant emphasis, "Ireland is my great difficulty." This, Sir, is my present and somewhat painful conviction, and this is my frank and ingenuous confession: Ireland is my great difficulty. It requires some nerve to look with the eye of a moralist or a Christian upon that country, and to speak of the degradation and destitution of its inhabitants, as that subject ought to be spoken to, and forced home upon the understanding and upon the heart. To expose the wrongs which have been inflicted upon its hardy but lighthearted sons, to denounce the evil of social ecclesiastical systems, under which for centuries they have been downtrodden and chafed almost to the madness of desperation, are themes which require and which demand the loftiest eloquence of the mightiest of our species—to probe those wounds from which their life-blood is flowing, and to remove the cancerous mischief which is spreading its influence over their social and their moral manhood, requires the sound judgment

and the practical wisdom, and the steady hand, of no every-day practitioner, to convince the people of Ireland what is not only necessary, but absolutely essential, to their peace and prosperity, to bring them clearly to discern who are their real friends and who are their real foes, to tear up that moral upas which for centuries has struck its roots in their soul, and which has spread a wide and almost universal withering and blighting influence over their present and their immortal prospects, has already wearied and worn down some noble spirits, and staggered men of Herculean intellect—to raise her masses from squalid misery, to prove to them that it is in their power to exchange their rags of wretchedness for the attire of comfort and respectability by their own personal and persevering industry—(hear, hear)—to pour the light of celestial truth upon their misguided intellect, and expound to them the way of salvation by Jesus Christ, and by Jesus Christ alone—to snatch their immortal spirits from the devouring flames, by the power of the Eternal Spirit—are objects which righteously and loudly call for the zealous efforts and the untiring operations of the united Church. (Applause.) And, Sir, in this high and holy enterprise you and the Christian friends now assembled, in connexion with kindred institutions, have long and nobly, and not without some good measure of success, patiently and industriously, been employed; and though there are difficulties in the way in the work to which our attention is more immediately called this evening—difficulties, perhaps, somewhat peculiar to the soil which your agents and our beloved brethren in the Gospel of Jesus Christ are labouring to clear and break up, and spread over with incorruptible seed, the Word of the living God, which abideth for ever—those antagonistic elements, mighty, and forbidding, and trying as they may be and are, are not, however, insuperable. (Hear, hear.) They are to be opposed; they must be grappled with, and they can only be overcome by that magnanimous principle which has power with God himself to prevail. (Hear, hear.) We know, Sir, that man everywhere is by nature a rebel against God; that his mind rises up in fearful hostility to our Lord Jesus Christ; that the wondrous tale of undeserved mercy, the surprising intelligence of infinite love, preached by the Gospel of salvation, excites and draws forth the enmity of every carnal mind; so that if that madness be tamed, if that obduracy be softened, if the powers of that mind be sanctified, and the love of that heart be won; if the individual be brought to listen with calmness and attention to the voice of the Son of God, and to receive the kingdom of God as a little child, there must be the operation of the exceeding greatness of the power of God. (Hear.) But the agents of this society have not merely to contend against this universal prejudice—with the dense darkness of wilful ignorance which covers the human mind—nor have they simply to contend with a lifeless irreligion, nor with the sceptic or the infidel; the struggle has to be maintained with a spirit of darker working and of a more subtle form. The agents of this society, unquestionably, have been, and will be, sometimes called upon to address the mere nominal Protestant, to point out the delusion and the danger of resting on anything, in the matter of salvation, short of the glorious person, the perfect atonement, and the infinite sacrifice and righteousness of our Lord Jesus Christ. They may be called upon at times to remind individuals that it is possible for the free and unfettered circulation of the Word of God to be admitted and pleaded for, even by those who never look into that "perfect law of liberty" for themselves, and that the necessity and importance of a preached Gospel may be properly and earnestly pleaded for by individuals who give themselves no trouble to ascertain whether they are the recipients of the blessings which the Gospel proclaims, or the subjects of those conquests which the Gospel is destined to win. (Hear, hear.) But the individuals to whom we now refer, have to contend with persons of another class; they have principally to do with a system that acknowledges the Bible, but denies its free and unfettered circulation—which partially sanctions the perusal of the Bible, but so obscures it with canon and comment, that if hope be caught from its sacred pages, clouds and shadows of darkness rest upon it. (Hear, hear.) It has no doubt occurred in the mission of the agents of this society, that some persons have opposed the Gospel under the influence of cold-hearted infidelity; the words of eternal truth may by some have been maligned; its holy doctrines may have been scouted and scowled upon, as the sheer results of human trickery and wicked priesthood. To such individuals the agents of this society are necessarily called upon to produce evidence of the authenticity, and integrity, and the inspiration of God's revelation; and in such a case there is some appearance of fairness of argument, and some ground to hope that the labours of your agents may lead the scoffers no longer to scoff, and the sceptic at once to trust. (Hear, hear.) But the great difficulty lies here: you have to contend with a system which denies the right of private judgment, and shuts up discussion—which not only lays its impious hand upon the reason, the conscience, and the responsibility of man, but puts a gag into his mouth and a padlock upon his lips. (Applause.) To question the wisdom or the truthfulness, the infallibility or the Divine right of the Church, is a mortal sin; to question it is to doubt; to doubt is not only hazardous to the soul, but places the soul that even appears to doubt beyond the pale of salvation. (Hear, hear.) The decrees of the Church are the interpreters of Scripture; they are above Scripture, and the source of all scriptural authority when they have decided, and to announce that decision is the final argument. (Hear, hear.) This would not silence, unquestionably, the man of God; but it would at once silence the opponent or the questioner, and seal up all discussion, and shut up all thought, perhaps for ever. And yet it is cheering to

know, that amongst the people in the sister island there is a spirit of inquiry waking up, and that they are beginning to think and to reflect upon these things for themselves—that they are not so inaccessible by the messengers of truth and mercy as they once were. But the fearful power of a hungry priesthood has yet to be entirely broken; and that abominable system which is Ireland's curse, and the Irishman's oppression, is yet to be, and will be, consumed by the spirit of the Lord's mouth, and destroyed by the brightness of His coming. (Applause.) What misgoverned Ireland wants supremely is the good-will of Him that dwelt in the bush, and all that was prefigured and intended in the dew of Hermon—that dew which descended on the mountain of Zion—for "there the Lord commanded a blessing, even life for evermore." (Hear, hear.) As a nation, Ireland is morally wounded and morally diseased; but "there is balm in Gilead, and there is a Physician there." (Hear, hear.) The leaves of "the tree of life," which stands in the streets of the city of God, and which yields fruit abundantly and constantly, are "for the healing of the nations;" and the leaves of this tree properly and powerfully applied, even to Ireland's woes, shall be found to retain all its healing virtue and its sanitary power. (Applause.) Well was it said by one who, I question not, loved sincerely Ireland's soil, and laboured anxiously in Ireland's emancipation, and could, no doubt, weep over her captivity and her misery, that "her voice, like the moans of the winds in her fair glens, is wild and sorrowful; and her story, unless it be of days long faded from her, is of fallen fortunes and blighted hopes. If she has ceased to wear the manacle, with her emancipated hand she smites her own bosom, and mars her beauty. Her music is the dirge; or if her heart yield to a more cheerful touch, it is in an unmeasured mirth, with a frantic reaction, which bespeaks only despairing love." (Applause.) But that message of mercy and love, to which my resolution refers—the glorious Gospel of the blessed God—attended by His own power, is sufficient to dispel her gloom, to wipe her tears, and to put a new song into her mouth, "even praise unto our God." (Applause.) Sir, I am satisfied with this meeting; it is no matter of question or debate—we are all agreed that the best remedy for the miseries of Ireland is the precious Word of God, in its simplicity, in its power, and in its purity. The Gospel is the remedy—carried there by men full of faith and the Holy Ghost, and preached to the people, and received by them, "not in word only, but in demonstration of the Spirit and of power," it will pour the balm into her bleeding heart, will place the ornament of grace upon her heaving bosom, and fix the crown of glory upon her dishevelled brow, will melt her wildest cries into sacred songs, and sanctify the genius of her people with a holy fire. (Applause.) The report seemed to breathe something like regret, and perhaps most justly, in reference to the tide of emigration that has set in from that country. There may, perhaps, be some relief to your mind in the reflection, that the seed which this society has scattered there is now in the members of the Churches connected with this society, as seed carried on the wings of the wind across the Atlantic to a distant land; so that the Baptist Irish Society, after all, may become a Baptist Colonial Society. (Hear, hear.) Here, then, is good reason, I think, why this meeting should earnestly desire that the gracious message of our loving and ruling Lord should be made known to all the inhabitants of that afflicted country. And if this desire is sincere and heartfelt—and I have no right whatever to question it for a moment—it will prompt to generous and self-denying effort, for the accomplishment of such a glorious object. (Hear, hear.) I feel persuaded that the concluding sentiment of the resolution will find a ready and a universal response in the hearts of all present. It must be gratifying to you, honoured Sir, and to my oldest friend in the world except my mother, your devoted secretary, to the members of the committee, and to all those who are connected with this society, to find that the long accumulating and embarrassing debt has been so far diminished. I could have wished that it was now altogether and for ever gone. (Hear, hear.) Still, we have reason to rejoice that so much has been done in this direction, and more especially that there is an increasing readiness among the friends of the Redeemer to co-operate in the support of the society. (Hear, hear.) But we must not forget to whom we are indebted for all that is bright and promising, and to whom we must look for all future success and for all real prosperity at home and abroad. Man plants and waters, God bestows the blessing; man draws the bow at a venture, God wings the arrow, and makes it sharp in the hearts of His enemies, whereby the people submit themselves unto Him; and He claims all the glory of it to himself, making it as a motto in our holy religion which must never be controverted—"Not by might, nor by power, but by my spirit, saith the Lord of Hosts." (Applause.) Yes, my Christian friends, in all our exertions for the spread of the Gospel, for the salvation of our fellow-men, and for every expectation of our final victory over "every high thing that exalteth itself" against our Lord Jesus Christ, our faith and our hope must be in God; we must ascribe all to the Spirit of Jehovah, and regard Him constantly as "all in all;" and when He shall come forth, according to His promise, and speak the word, as He did when creation started forth from its primeval chaos, and one more magnificent and beautiful shall emerge from that darkness in which the moral universe has long been involved, and the great Jehovah shall look down upon our world, and pronounce it "good," yea, "very good," then shall "the morning stars" again "sing together, and the sons of God shout aloud for joy." (Applause.)

The Rev. S. MANNING, M.A. (of Frome), seconded the resolution. The principle of this resolution seems

to be, that religion is an individual affair. That it does not consist in any ecclesiastical organisation, however complete, or in the association of man together in Church alliance. That the blessings of His grace are bestowed by God upon the unit, not on the mass. The principle of individualism in religion was that which the Papists had ever endeavoured to crush. As Protestants, we held, as the secret of our strength, that organisation could only discipline and apply the vitality and power which individual convictions had first developed. This principle we hold to have been one of the most important and prolific of those which our Lord taught, that any man anywhere might come direct and alone to God, and with simple faith commit himself to His loving guidance—in secret in his closet, kneeling on the naked sod, in the great temple of the universe, or in the sanctuary, with multitudes or alone, he might come, and offer true worship; he must come as a solitary isolated unit into the Divine presence, and hold direct individual communings with the Father of his spirit. This strong conviction of the presence of God with each one of them it was, which sustained the Primitive Church in their arduous conflict—each acted as full in his great Taskmaster's eye; and, sustained by it, one could chase a thousand, and two put 10,000 to flight. This it was which nerved the Reformers and the Puritans in their struggles for religious and civil liberty; and this must still be our principle of action. Here we came into collision with political agitators, who affirmed that national regeneration was to be wrought out by political changes and social reforms alone; but the strength of a chain depended upon the strength of each link, and the stability of a building could not be greater than the stability of the materials of which it was composed. He would be a very incompetent mechanic who, when the links of his chain were unsound, satisfied himself with coiling it into new forms; and he would be a very incompetent architect who dwelt upon the accuracy of his principle of construction and the strength of his cement, while the materials crumbled beneath his touch. But into this mere political agitation there had been another element introduced in Ireland; the priesthood had joined the unholy alliance, and, whilst clamorous for liberty, riveted the chains and increased the burdens upon the necks of their ignorant and credulous parishioners. We had been accustomed to look upon those priests as tyrants—now they came forth as demagogues, stirring up the passions of their people, and precipitating them into blind but fierce hostility; but they were still the tyrants and the despots that they had ever been, and only assumed this disguise in order the better to gain their purposes. (Applause.) Rome protests that she is immutable and unchangeable. In this instance we believe her. She has ever been the foe of freedom—ever the bitterest, deadliest enemy of civil and religious liberty. And she is so still. Whilst she steadily pursues her invariable end, she stealthily shifts and varies her means and instruments. Now the abettor of tyrants and the instigators of anarchy—sometimes Republicans, sometimes the advocates of despotism; and all, whilst steadfast and immovable in the real design of enslaving the individuals, and through them the communities. It was ours to protest against this hollow sham, and to maintain that by no priestly jugglery, and no political sophistry, could a nation of slaves be a nation of free men; that

"He is a freeman whom the truth makes free,
And all are slaves beside."

When Ireland has been thus emancipated, but not till then, would the boast of the great Irish poet be fulfilled, and she will be

"Great, glorious, and free,
First isle of the ocean, first gem of the sea."

(Applause.) When we thus speak of Catholicism as fatal to civil and religious liberty and national progress, and Protestantism as affording a guarantee for the attainment of these blessings, we do not go upon theory alone. All history proves it. Look at the condition of Europe at the era of the Reformation. Spain was then supreme in arts and arms, in wealth, commerce, and extent of empire. France alone could meet her in the field. Portugal could vie with her in richness and extent of colonial dominions, and Italy in mercantile enterprise. These countries remain Catholic, and how have they fallen!

"Fallen from their high estate,
And waiting in their blood."

On the other hand, every one of the countries, he contended, which had received Protestantism had risen just in the same proportion as the Catholic countries had sunk. Prussia had risen to be one of the chief European Powers; Holland was long the rival of England on the seas, and the successful antagonist of Spain; while England, Sweden, and Denmark, had taken, or were taking, a high position among the nations. It might be said that these facts were explicable from other causes—that the civilisation and prosperity of those Catholic nations which had sunk so low had become effete, that they had lived their time out, and the period of national degradation was come; but this could not account for the uniform prosperity of Protestant, and the degradation of Catholic, countries. How was it across the Atlantic, when the veil that had for fifty-five centuries hung over the Western world was withdrawn, and a new world was opened up to European enterprise? Her central and southern provinces were rich in all that constituted national wealth and greatness; fertile beyond comparison or precedent, productive of gold, and gems, and spices; therefore, the first colonists seized these—namely, Spain, Portugal, and, to some extent, France. The northern regions, possessing far less physical advantages, were peopled from Protestant England and Holland. What was now the state of things? South America and Central America, peopled by the

Catholics of Spain, Portugal, and France, had sunk, and were still sinking, and were now even in a more impoverished and degraded position than the mother country; whilst the United States had risen, and were now rising, to a high position in the world. But look a little more closely. One portion of the United States was peopled by England and Holland, and was still Protestant; the other portion was peopled by France and Spain, and was still Catholic. The southern portion, Louisiana, was declining, the population of those Catholic States was going down—they were not advancing at all; whilst the northern States, under the self-same government, with the same laws, the same President, the same House of Assembly, were rising in an unprecedented ratio. (Hear, hear.) But we have other instances nearer home. At the period of the Reformation there were two portions of Great Britain—Scotland and Ireland. Scotland was a dreary barren waste, peopled by clans, the barrenness of whose soil, and the severity of whose climate, seemed to condemn them to perpetual poverty. Ireland was one of the most productive countries in the whole world, fertile almost beyond description; with all the resources of national wealth in unsurpassed profusion; on the high road of the commerce of Europe and America; with her water power sufficient to turn all the machinery of Europe; her harbours able to shelter from every wind that blows all the fleets of the world; her bays swarming with fish; her coasts indented with estuaries; her soil so intersected with navigable rivers, that ships of 500 tons burden could sail into the very heart of the country; and on the testimony of competent witnesses it had been shown that there was no part of the Irish soil more than thirty miles distant from a port. When we saw such an island as this possessed by the ardent, generous, and noble Irish, we should say, "What could prevent this nation from rising to great and unsurpassed dignity and wealth?" Yet what did we see? Why that Scotland, the barren, sterile, waste, being Protestant, had risen to an equality with England in wealth, power, and political influence, insomuch that throughout the world the name Scotchman was considered as equivalent to that of a man well to do in the world—(hear)—whereas Ireland was sinking deeper and deeper, so that those who came from all the other nations in the world stood aghast at the terrible misery and wretchedness which they beheld. Prepared as he was by descriptions of Ireland and her inhabitants, yet he was startled in the extreme when he witnessed with his own eyes the terrible contrast between the rich and luxurious nature of her climate and soil, and the deep poverty and misery of her sons. Thus had Catholicism always proved itself fatal to national prosperity, while Protestantism had everywhere wrought national well-being and elevation. (Applause.) They were not solitary cases that he had mentioned; the fact was universal, and could never be disputed. When, then, we saw the almost hopeless misery of Ireland, we could not but express and feel a deep and thorough sympathy with the sentiment of the resolution. Ireland had, indeed, peculiar claims upon our sympathy. In the first place, it was an integral part of our own empire; her destinies were inextricably involved with our own. In the body politic, when one member suffered of course all must suffer. (Hear.) They had been reminded of the saying of a departed and lamented statesman, that Ireland was his greatest difficulty. This was no new saying. We might go back to the time of Queen Elizabeth, and show that in each succeeding age from that, precisely the same language had been used by statesmen concerning that country. Edmund Spencer and Lord Chancellor Bacon used the same language respecting it which we use at the present day. Spencer, on his return from being Secretary to the Governor in Ireland, wrote a history of the Government of which he had formed a part, and stated his feelings as to the right course to be pursued with Ireland. He exhausted the English language in straining after words which could express its fertility; and then, after describing the misery and wretchedness of its inhabitants, he said: "All that has been done for this unhappy country, though dictated by the wisest counsels and the most beneficent designs, has been nothing for the better but so much for the worse. Whether it be that there is some fearful curse which rests upon it, or whether it be by some unhappy chance, or whether it be designed by Providence as a millstone to be hung about our necks to drown us in the depths of the sea, is not to be known, but is much to be feared." (Hear, hear.) Lord Chancellor Bacon also used similar language in reference to Ireland in his day. The Irish had an undoubted claim upon us, inasmuch as they were our brethren. It was their boast that they had been associated with us in all our glories and triumphs, and in the gathering of our imperishable laurels. In every Pantheon of our great men Irishmen must be present. A renegade statesman had indeed branded them as "aliens, aliens in blood, in language, and in religion;" but the universal voice of England rejected the allegation. In every department of literature, science, and art they had been connected with us, in noble rivalry, in fraternal emulation. In those victories, at once our glory and our disgrace, by which our empire has been extended and our power consolidated, they poured out their blood like water; and the great captain of his age, who arrested and rolled back the tide of European conquest and led on our united hosts to victory, was claimed by Ireland as a son. Should, then, a country which had been, and still was, so closely linked with us, be neglected by their own brethren? If once the Gospel was fairly introduced into Ireland, he believed it would be one of the wisest, soberest, and most Christian nations in the world; and it was alike our duty and our interest to hasten forward so happy a consummation. The reverend gentleman concluded by an eloquent appeal on behalf of the society.

The resolution was then put to the meeting, and passed unanimously.

The doxology having been sung by the meeting, the usual collection was made, after which

The Rev. B. C. YOUNG (of Cork) proposed the following resolution:—

That this meeting, having heard with pleasure the list of officers and committee appointed yesterday at the private meeting of subscribers, cherishes a lively hope that the gentlemen who have undertaken the management of the society's affairs for the ensuing year will be sustained by the confidence of their constituents at large, and that they will be supplied speedily with funds sufficiently ample to enable them to discharge the remainder of the debt, and enlarge their operations in a manner in some degree corresponding with the importance of Ireland as a field for missionary labour.

He said he felt some trepidation in appearing before a London audience, and the more so as his topic was Ireland. Politicians, philanthropists, and Christians, had been puzzled with Ireland. Members of committees and even residents in the place had diligently prosecuted their inquiries, in order that they might understand that country, and yet had often failed in accomplishing their object. (Hear.) The resolution he had proposed expressed satisfaction that certain gentlemen had been appointed as officers of the society, and asked the meeting to pledge themselves to greater effort in the cause of Ireland. To be convinced that Ireland was an important field of labour, and to pledge themselves to increased exertion in that field, were quite different matters. (Hear, hear.) He was glad, however, to find that an increased interest was being felt in this cause. While seeking subscriptions in some of the large towns of England, he had endeavoured to ascertain the state of feeling in reference to the society, and he was glad to find that there was generally a rising interest in its favour. Some few, however, to whom he had applied, shrugged their shoulders when they heard Ireland pleaded for, and pretty clearly intimated, if not in so many words, that that country had disappointed their hopes. As he had come from Ireland, and as a practical resolution had been put into his hands in consequence of that fact, it would perhaps be expected that he should say something as to the state of things in that country. Many people had expressed their surprise at the smallness of some of the Irish congregations, and had come to the conclusion that the labours of the society had not been much blessed; and some had gone so far as to think that we should give up Ireland as a field of labour altogether, seeing that it did not yield such apparent and gratifying results as some other fields. Now if he were to go back to the early Churches in England some two centuries ago, many of them would be found to be very small; and yet large and important Churches had arisen out of them, teaching us never to despise "the day of small things." The Irish congregations, however, had been very considerably thinned by emigration—a circumstance which he considered a sufficient reply to any discouraging observations which might be made. But he thought it was a false conclusion to which many persons came, that because a thing did not show any great present result, therefore it was a failure. Who did not know that there was a great work going on now that was not apparent? When Jerome, and Huss, and some of the early reformers lived, they were greatly opposed; and soon after they were put to death, it was publicly announced that all opposition had ceased. A few years afterwards Luther arose, and planted his celebrated "Thesis" on the church doors, going forth in his giant might, and bringing thousands to listen to, and receive, his doctrines. But did any one suppose that he rose up and acted independently of all those who had gone before him—that he went forth single-handed to the work? Had the labours of Wickliffe, and Jerome, and Huss, nothing to do with the glorious results which were brought about by means of Luther? (Hear.) The seed had been lying beneath the surface of the ground, and when Luther arose it germinated and bore fruit. The Reformation presented truths to those minds that had been agitated about them before. (Hear, hear.) He was glad to think there were other labourers for Christ in Ireland besides those connected with the Baptist society. When he saw others successful, he looked upon their success as his own, for it all belonged to Jesus. He was anxious that the number of the saved should be increased; but he could not conceal from himself the fact that while some systems in Ireland were successful in bringing men out of the apostacy, there yet lurked in some of those systems evil which might again bring darkness upon the minds of those who were brought out of that darkness. He rejoiced, then, to think that there was a society which exhibited the simple Gospel truth to the people who now possessed it not. It ought not to be forgotten that the agents of the society were labouring in a country where they were surrounded by influences which were not brought to bear upon people's minds in this country. The people were living under a fearful spiritual tyranny. The priesthood was most despotic, and kept the people in fetters of ignorance and superstition. They were almost worshipped by the inhabitants, and they were believed to be endowed with some supernatural power in consequence of their supposed apostolical succession. Now, speaking of apostolical succession, he thought the doctrine of the Tartars was the best kind of succession after all. Among them, when a priest died he was buried; his ashes were carefully preserved, and the man who succeeded him had to mix a certain quantity of them in water, which he had to drink. Thus he went on in his work day after day, until he had drunk his predecessor right up. (Laughter.) He was glad to find, however, that the priests were losing their influence in Ireland; and in that circumstance he saw great hope for the country.

He would rather the priests should lose their influence than see many converts to Protestantism; for when their influence was lost it would be an easy matter to gather the people into the Protestant congregations, and, by the grace of God, into their Churches. When these people left their priests, their minds were a perfect vacuum; and that was a fine state in which to find the mind of a Roman Catholic. He became disgusted with Popery, shut all such nonsense out of his head, and was ready to receive the instruction that might be afforded him. The condition of the "godless colleges," as they were called, was another proof of the diminished influence possessed by the Roman Catholic hierarchy over the people. The priests had said to many parents that they must not send their children to such places to mix with children of different creeds; but they did not heed their warnings, and sent their children notwithstanding; and he had been told, in regard to one of these colleges, that the numbers in attendance were steadily increasing. It was only natural to expect that the efforts of this and similar societies would be looked upon with much dislike by the priests. A ragged school had lately been established in Cork, and it had been denounced by the priests, who told the parents that in sending their children to the school they sent them to the devil. Still, however, the children came. There was a little diminution in the number attending for a time, but they very speedily increased. The priests on several occasions stood at the door of the school intimidating the children. He once saw a man taking away three of them, and one of these children, looking round at him (Mr. Young) said, "I will soon be back again, never fear;" and he was as good as his word. The influence that the agents of this society were exerting in Ireland was of the most salutary kind. But something more must yet be done for that country than had hitherto been effected. Would they allow their agents to be placed in the midst of men determined to crush them and using every kind of influence to put them down, to stand single-handed in the battle? or would they send others over to help them? Whatever they did they must do it well and thoroughly. If they did not support the mission well, there was only one other alternative—that of giving it up entirely.

The Rev. N. HAYCROFT said, he remembered the saying of an Irishman that he had discovered another beatitude, which was: "Blessed is the man that maketh a short speech," to which a blessing was annexed, "and he shall be asked to speak again." (Laughter.) He would, therefore, content himself by simply saying that he very cordially seconded the resolution.

On the motion of E. B. UNDERHILL, Esq., a vote of thanks was unanimously accorded to the chairman, who briefly acknowledged it.

The benediction having been pronounced, the meeting separated.

BIBLE TRANSLATION SOCIETY.

The annual meeting of this society was held in New Park-street Chapel on Wednesday evening; G. T. KEMP, Esq., in the chair.

The proceedings having been commenced in the usual manner,

The CHAIRMAN said: Although the assembly was not very numerous, the society was surrounded with a band of faithful supporters. It was engaged in a work unobtrusive, but most important. He hoped the number of its friends would be much extended, as the work was one of great magnitude, and it was only by incessant labour that perfection, or even faithfulness, in the translations of the Bible could be hoped to be attained.

Dr. STEANE then read the report, which stated that in the Bengalee language the revision of the Old Testament had been completed, and a new edition carried through the press. On this work great labour had been bestowed, and no effort or cost had been spared to improve the translation wherever it appeared defective or capable of improvement. Of this edition 4,500 copies had been printed, of which 2,000 copies were appropriated, at their request, to the use of the Calcutta Auxiliary to the British and Foreign Bible Society. The New Testament in Bengalee had been revised to the end of the First Epistle of Peter, and printed to the 5th chapter of Romans. The New Testament in Sanscrit, which had been entirely rewritten from the middle of Romans to the end, was completed in October. In the Sanscrit Old Testament the progress had been slow, as correctness was considered of far greater importance than rapidity in the execution of the work. In the Hindustane the edition of the New Testament in the Arabic character, was completed, and that in the Roman character was advancing. The distribution last year in the various languages, amounted to 32,821 copies. The committee had voted 1,400*l.* towards the work, being 100*l.* more than last year. Among the receipts of the year was a donation from a friend of the society, who desired to have it acknowledged in the following terms: "From a plain Scotsman, on the completion of his seventieth year, who, in this case, is his own executor, and who begs to recommend others to take this pleasure in all cases, when they can do so without serious inconvenience to themselves." The committee had also received 200*l.* from W. B. Gurney, Esq., "from a fund placed at his disposal by the late Mrs. Priestly." The distributions of the society from the commencement of 1847 to 1851 amounted to 222,769, which, added to those previously sent into circulation, made a total of 609,906 copies of the Word of God, or of larger or smaller portions of it, issued from the Baptist mission press to the end of 1851. Of the 222,769 distributed during the last five years, 155,684 were in Bengalee; 26,138 in Hindustane; 28,067 in Hindoo; 8,715 in Sanscrit; and 3,025 in Persian. The expen-

iture for the year had been 1,876*l.*, and the receipts, 1,923*l.*; leaving a balance of 53*l.* due to the treasurer.

The Rev. Mr. ARTHUR, of Edinburgh, in moving the adoption of the report, said: It must be a source of unmixed satisfaction and delight, that such an immense number of copies of the Word of God had been issued from the Calcutta press, and been distributed among the heathen. The principle on which the society proceeded in conveying the mind of the Divine oracles as existing in the original languages, to the vernacular tongues of mankind, could not fail to commend itself to the enlightened regard of every one who trembled at the Word of God. It was necessary in promulgating the will of God to man, that every term in the original language should have its appropriate translation—that no term should be left untranslated from deference to human authority or long established usage—so that all who received the Bible might be able to have it in its genuine form, and thus to listen in their own tongue to the wonderful works of God. The great battle between truth and every form of error which was being fought at the present day, could only be successfully contested by means of the pure Word of God, as it proceeded from the source of all light and life. The Man of Sin was endeavouring again to gain ascendancy in this island, and by the free circulation of the Word of God could he alone be overthrown—not by vituperation and uncharitable abuse. It might justly excite the wonder and gratitude of all our minds that Great Britain should have been so long distinguished by the Sovereign Lord of the universe by the possession of the inestimable boon of the oracles of God. There was, however, a degree of responsibility connected with this privilege which no human imagination could fathom. To the first recipients of the Gospel Christ said, "Freely ye have received; freely give." To us he had abounded in the riches of His grace, having, though infinitely rich, for our sakes become poor; thus teaching us to inhale the same spirit of beneficence, and, looking abroad upon the dark and miserable portions of mankind, to send them that precious invitation conveyed in the written Word—the voice that sounded from Calvary: "Look unto me all ye ends of the earth, and be ye saved; for I am God, and besides me there is no Saviour." (Applause.) He entreated the meeting to be more energetic, more liberal, and prayerful in the cause of the society, resting assured that their labour would not be in vain in the Lord.

The Rev. J. STENT, of Hastings, seconded the resolution. He said: The title of the society strongly commanded itself to every one who was interested in the circulation of the Word of God in distant lands. A translation, he conceived, was a dogmatic appeal to the person into whose hands it came; and the power of the appeal, the attention which it had a right to receive, of course depended upon the character of the translation itself. A "free translation" was hardly a correct expression. A translation was the transference of the words of a given language into some other language, as directly, literally, and accurately, word for word, sentence for sentence, sentiment for sentiment, as it was possible for language to represent it. If there was some word not translated, but transferred, and we asked the reason why, we should have one of two answers—either that there was no word in the language which could properly convey the idea of the original, or that it was not decided as to which of two words in the language the original really meant. The former answer everybody could understand; but the latter opened up ground for questioning the character of the whole book. "If you differ here," it may be asked, "how do we know that you have been faithful in other respects in which you have come to an agreement?" and thus a spirit of scepticism was engendered. There ought to be no room for questioning the authority of the book; and if we presented it to the multitudes of mankind actually and fairly translated into their own tongues, we should be taking away one ground whereon the infidel rested his doubts and his scepticisms. What was our duty with regard to the Bible? To scatter it abroad wide and far; to put it into the hands of the men who denied it; to spread it wherever we could; and every deposit of the book would be a seed of life which should spring up and bear fruit that would rebound to the praise and glory of God. (Applause.)

The Rev. S. DOWSON moved:

That this meeting contemplates with devout thankfulness the important service which the Bible Translation Society has been the instrument of rendering, in the translation of the Word of God into the principal languages of India, and its circulation among the myriads of its vast population; and deems it of the greatest moment that the society should be vigorously sustained. He said he perfectly agreed with the statement of the chairman respecting the unobtrusiveness and usefulness of the society. He had watched it from its cradle, and had taken a deep interest in its welfare, and he was glad to think that from the period of its birth to the present time it had never been forsaken, but had been liberally sustained. He believed the conviction of the value of the Word of God was daily increasing in this country; as an instance of which he might mention that at a recent sale of the library of a departed brother connected with the Baptist denomination in the north of England, a copy of Tyndale's Testament was purchased for 11*l*. (Hear.) If we discarded or undervalued the Bible, what other resources had we? Was the Christian a pilgrim? This was his map and his guide. Did the Christian desire true wealth? This book contained real riches; its merchandise was better than the merchandise of silver, and the gain thereof than fine gold. It was the bread of life to the spiritually hungry, and the sword of the spirit for the soldiers of the Cross—and he wished all other swords were sheathed but this. (Hear, hear.)

What would have been the state of our land if the Bible had not been translated into our language? That book was our rock of safety, and it could now never be overthrown. Once the Bible was bound in this country, but it had burst its fetters, and it should never be bound again by the art or the chicanery of man. (Applause.) The labours of this society were very much connected with missionary enterprise; but while the value of the exertions of missionaries was readily acknowledged, the vast importance of the efforts of translators of the Word of God was too often overlooked. These men had a most arduous and responsible duty to perform; and they deserved in the highest degree, the sympathies and support of Christians in this country. (Applause.)

The Rev. W. WALTERS seconded the resolution. He said he supported the society, not because he was a Baptist, but as a disciple of Christ. There was a necessity that a revelation of God's Word should be given to man arising out of the very circumstances of his condition. Where the Bible was not received, ignorance, wretchedness, and sin prevailed; and in proportion as men embraced it, and carried out its precepts in that proportion they advanced in wise legislation, in all the arts and handicrafts of domestic life, and in the various branches of science and literature. There was a time when our own country was deep in moral debasement, when superstition and guilt ruled over the people. The Bible alone had chased away the darkness, and spread an effulgent light over the land. The very fact that man had a Bible was an argument which he could not set aside why he should make known the truth it contained. (Hear.) It was of the utmost importance always to have a standard of appeal, human opinions being shifting and uncertain. If the people had not the Bible in their own tongue, together with the privilege of perusing it when they pleased, they might be led away by the vagary of every enthusiast, and the trick of every cunning knave who might assume the right of being the instructor of mankind. The importance of circulating Bibles in the eastern countries could scarcely be overestimated, as a means, especially, of preparing the way for missionaries of succeeding ages. It had been said that a great deal of labour and money had been expended in India to very little purpose, seeing that the great masses of the people were still living under the error of superstition and the practice of sin. It was, however, utterly impossible to estimate the magnitude of the work which had been accomplished, for very much had been done in way of preparation for a vast deal more. In all great movements the work of preparation was the greatest work of all. (Hear, hear.)

The motion passed unanimously.

The Rev. Mr. RUSSELL, in moving the appointment of the committee and officers for the ensuing year, said he had been for some time in India, and had often visited the press in Calcutta. He had travelled through the country, and if he could describe in detail the results of the circulation of the Scriptures from that press, they would be most gratifying to all the supporters of the society. The translators were men of a devout spirit and of indefatigable activity, and stood in the highest rank for erudition. He believed it was impossible to find men in whom they could more thoroughly rely for integrity, for fidelity, and a sincere desire to render the mind of the Holy Spirit into the languages of the East. Mr. Wenga, the head of that department, was a man of stern integrity, and felt deeply the awful responsibility of the trust committed to him. Some faults had been found with their translations; no human work could boast of perfection, and it was undeniable that even our English translation was in many respects defective. Some of the Puseyites had brought a great deal of criticism to bear on the Bengalee version which had been circulated; but other members of the Church of England had satisfactorily answered many of the objections thus brought forward. The speaker narrated several instances of the good effects produced in India by the labours of the society.

The Hon. and Rev. B. W. NOEL said, he came to the meeting with considerable ignorance of the merits of the society. The principle which led to its existence he had certainly considered, and with that he could not but concur. It was possible that some might be present under similar circumstances with himself, not having given to the society that attention which it deserved; and it might not be useless, therefore, if he stated the principle on which the society was based, and which he thought commanded itself to every serious and sincere mind. Their Baptist brethren in India were engaged in endeavouring to give the Word of God in a translation which the nations of Hindostan and the neighbouring countries could understand. In the course of that work they came to the word "baptise," and according to their views they translated it by a word signifying "to immerse" in the Bengalee, Hindostane, and Sanscrit languages. When they had accomplished their work, the British and Foreign Bible Society were called to determine the use of these versions and the circulation of them; and it was very natural that when they observed this word translated "immerse," which in our own authorised translation was "baptise," they should say, "This version prejudices the question at issue between you and all other denominations, and therefore we cannot consistently employ it; we believe the word signifies 'to wash,' and therefore we cannot sanction the use of your version." The Baptist brethren being requested to employ the word "wash," instead of "baptise," would necessarily feel that by so doing they must falsify the Word of God. (Hear, hear.) They said to themselves, "We know the meaning of that word; it is not dubious; all Greek literature up to the time when it was used in the Scriptures showed that it meant exclusively to immerse, and that was its signification in the Jewish Greek, to which the writers of the New Testament paid so much attention." The practice of the first Churches, too, showed that they understood it to mean immersion; and it was held by some of the first Pedobaptist scholars in the present day that it meant nothing but to immerse. In the best lexicons this sense was given to the word in the first place—the other being only just introduced at the close of their explanations, because it was derived from ecclesiastical writers. It was obvious, then, that they could not substitute the word "wash," even if they believed that the word "baptise" could have that secondary sense. They would say—"What proof is there that that secondary, rare, and unlikely sense should be employed, without any explanation at all, by these inspired writers? Why should the secondary sense be employed? We have no right to give it; we must adhere to the original, general, long-established sense which everybody acknowledges." But could they not transfer the word, and introduce "baptise"? It might be argued that they could do that with a good conscience, seeing that they circulated the authorised version, in which the word occurred, since it expressed nothing, and left the question to be debated still among Christians. Why should they not employ that dubious word in these Hindu languages? The answer was simple. As honest men they would say to themselves—"Why should we do this? Why are we to use the transferred word 'baptise' to conceal the sense of the original word? We must no more do that than falsify it. Our brethren must know, that the only argument which could be used to us is, that wherever this translation goes it may conceal the fact that the original word means to immerse. We cannot, therefore, consent to any such proposal." Yet there was a great temptation; for the Baptist denomination had not more money than they knew well how to employ, while the great Bible Society had very large resources at command, which would have been available to them. They resisted that temptation, however, honestly, and they deserved the admiration and respect of their brethren. (Hear, hear.) He did not mean to blame those on the other side who had acted on their conscientious convictions, for if the Baptists could not use the word "wash," they could not, on the other hand, use the word "immerse." Some Pedobaptists in the present day, as he had said, held that the word really did mean "immerse." Dr. Halley said it meant to cover with water somehow, either by immersion or effusion; and Mr. Wilson, who had written a work, which was considered to be very unanswerable, had given it the same meaning; while Mr. Godwin said, that it was much stronger than to dip, that it was so strong a word, that it meant to keep under the water till the thing was drowned. (Laughter.) But every translation could not be, with the infirmity of our understanding, supposed to be an exact translation throughout of the original Scriptures. There was often a great deal of superstition in the idea that a translation was the exact Word of God through every word in every passage. It was highly important to view the distinction between the original Scriptures and a translation, so as to be prepared to find faults, and quite content to find them, and yet still be thankful that God, who had inspired His own Word, had placed the great capital truths so prominently and repeatedly before us, and in such diversified positions, that even very erroneous translations might faithfully convey those great truths; and with respect to other matters less important we should be prepared for faults, even in the best translations. But then the question occurred to his mind—this word had been exactly adhered to in a very honourable and creditable manner; but was the Baptist version strictly consistent and accurate throughout? Might there not be in the progress of time better versions in every other respect? and should he do right in adhering to this version simply because that one word was rendered exactly, while, perhaps, ninety-nine other words might be inaccurate and faulty? A translation of the Scriptures should be as exact to the original as possible, and, in the next place, it should be idiomatic, so that the people into whose language it was translated should be able to understand it and appreciate it. In a tract he had lately been reading he had found the accuracy of the Baptist translation called in question, but he had asked some of his brethren better informed than himself upon that point, and the matter had issued in the most thorough satisfaction to his own mind. (Applause.) The Bengalee version was an instance of the translation being idiomatic, and yet exact. It had been revised and published by Mr. Wenga, assisted by Mr. Lewis and Mr. Thomas. One of those brethren was a man of great scholarship and erudition, and was therefore quite competent to perfect the translation with respect to its exactness; while the other two were very fluent in the Bengalee, and were thus able to preserve the idiom of the native language. As a proof of the accuracy of the Bengalee translation, he might mention that the British and Foreign Bible Society, which had always a very intelligent and assiduous committee, had circulated, and were now circulating, the Old Testament version in Bengalee, edited by these Baptist brethren. The New Testament, however, was edited by the same men, and it was obvious, notwithstanding the use of the word "immerse," that it must have the same perfection as the other.

Dr. STEANE here interposed, and stated, that the British and Foreign Bible Society also circulated the Bengalee New Testament, edited by the Baptist translators, carefully expunging, however, the word "immerse" wherever it occurred, and replacing "baptise."

Mr. NOEL concluded with an energetic appeal in behalf of the society.

The doxology was then sung, and the meeting separated.

THE BAPTIST UNION.

The Fortieth Annual Session of the Baptist Union was held at the Mission-house, London, on Friday, April 23rd. The attendance was not very numerous; but the leading London ministers, and a considerable number from the country, were present, besides several lay gentlemen of respectability. Shortly after ten o'clock the session was introduced by singing and prayer, after which the introductory discourse was delivered by the Rev. F. A. Cox, D.D., LL.D., the Chairman of the day.

Dr. Cox's address was long, able, and interesting, but our space will not allow of more than its leading features being indicated. He stated that the object of his address was to assist them in endeavouring to appreciate their duty in relation to their religious professions and prospects—the scope of which might be expressed generally by the phrase, "The demands of the age." On the first head—"Demands which ought not to be granted"—the Rev. Doctor proceeded to speak on what he designated "a rationalizing theology—a form of scepticism creeping into the Christian community under the name of religion."

Far be it from us (he said) to censure inquiry; our appeal is against flippancy, crudity, and dogmatism. We would treat with kindness the errors of an anxious mind; but an impurity that aims, by its ingenuities, to subvert the foundations of faith, and to set up a school of wisdom on the tomb of revelation, awakens very different emotions. We are asked to question the plenary inspiration of the Scriptures,—and even the character of inspiration itself. We must dismiss our ordinary notions. We must admit that it was in no sense necessary to inspire mere history or chronology, any more than mere common words. In admitting that the narratives, discourses, and poetry of the Bible partake materially of the peculiarities of the human mind which furnishes them—that the perspicuity observable in one, and the sublimity in the compositions of another, are so characteristic of the respective writers, as naturally possessed of or devoid of imagination, or other attributes of intelligence, we are required to concede, that the point where reason terminates and inspiration begins is not discernible, and that we are able to conceive of supernatural influence.

To such objections the answer is, that we plead for direct inspiration, when inspiration was necessary, that is, when the revelation of principles lay beyond the reach of human reason, when the enforcements of duty lay beyond the sphere of human authority, and when the disclosure of future events lay beyond the power of human foresight or conjecture. We plead, therefore, for the inspiration of thoughts, and maintain also a superintendent or directing inspiration which should present all error, while admitting of great diversity in the communication. Whether we adopt or not the theory of an absolute verbal inspiration, does not, in our judgment, affect the general doctrine; because, while language not only allows of the use of a variety of words, and of synonyms of words, no one word can be employed under a Divine influence which does not convey the idea intended by the Holy Spirit; and that Holy Spirit, when communicating the same facts or truths by different writers, is not bound to the same word in all cases, or to the same phraseology; the synonyms of words being as properly used as the cognates of language; and we know that the heavenly breathings have been given through Hebrew, Chaldee, Syriac, and Greek.

The tendency to rationalizing also appears in a desire to explain away the strictly supernatural character of the miracles of Scripture. A further demand which must be denied is "for a philosophising ministry, logical disquisitions, ingenious turns of thought, clever declamation, and all the modes of what is denominated talent."

Talent is required, doubtless, and the highest order of talent, for the purposes of the Christian ministry. But what is that talent? Is what does it consist, and in what should it be sought? It is the talent "rightly to divide the word of truth"—to preach the gospel clearly and perspicuously, earnestly, humbly, with adaptation and efficiency to the mass of mankind—the talent to follow in the footsteps of the lowly Jesus, and to teach the common people—the talent, as the Apostle expresses it, to "minister godly edifying which is in faith," and to "speak the things which become sound doctrine"—the talent to be "blameless as the stewards of God," and to "hold fast the faithful word." The people in our churches will frequently, if not commonly, have in the end what they generally demand, because the rising ministry will shape itself to their views; but, on the other hand, a well-prepared and proper ministry will tend to constitute a people and counteract their erroneous desires. When piety is feeble and pride powerful, the masses will more probably form the man than the man the masses. We must maintain, therefore, it is moral greatness of character, humility, holy zeal, and aptness to teach, that is more required, even in the most enlightened age, than mere intellectual superiority—in a word, consecrated more than commanding talents in the propagation of the gospel. Let the churches correct their taste; let them not clamour for men of genius, but for men of God.

"A time-serving latitudinarianism" is the third demand which they could not grant. Under the second head Dr. Cox insisted upon personal piety, as one of the demands of the age which ought to be granted; and in immediate connexion with it, "brotherly love and union among Christians."

While allowing for numerous diversities, we should feel bound by common principles, and hail as a good, whatever scheme of association contains in it the essential character of holy love. If we cannot all connect ourselves with the actual organization of an "Evangelical Alliance," we may fulfil its purposes by manifesting "love unfeigned" to all the brotherhood of Christianity in our respective localities and in our deliberative assemblies. There is action and re-action here. Union among ourselves will facilitate our union with others; and union with other Christians, or bodies of Christians, while our own convictions of truth are main-

tained without compromise, will materially promote an increased union among ourselves.

The next requirement which should be enforced was—"a determined adherence to the principles of Protestantism, and an explicit avowal of them, in opposition to Popish dogmas."

An objection has been taken to coalescing with those who do not go the whole length of our avowed principles in the opposition to Popery. It has been argued, that we should not only oppose Popery, but if we are to do so consistently and effectively, oppose it on the ground of its exercise of State power in enforcing religion, as well as on that of its superstitions, and the falsehood of its doctrines. This is granted, and the carrying out to the utmost the principles we hold dear is an imperative duty. But while we are individually prepared to take up many positions of hostility against the great evil, what should hinder our co-operation and coalescence with those who, though unprepared to adopt all our principles of action, are nevertheless ready, upon their own, to join for the advancement of our common object? Neither they nor we compromise anything by co-operation. They fight with one sword, we with two. Let each be free to use his own chosen weapon, so that all may engage in the warfare, as all will assuredly at last sing together the song of victory. But while opposing Popery, he thought the present was a period "in which the interests of Dissent ought to be carefully sustained."

Protestantism appeals against the corruptions of religion in respect to some vital doctrines; but Dissent subverts the axe at the root of the tree, by appealing against all ecclesiastical impositions, by insisting on the sole authority of Christ in whatever belongs to religion; and by demanding the separation of the spiritual elements from the secular—of the Church from the State. The union of these has originated the hideous doctrine of baptismal regeneration, which has filled the land with a nominal, to the detriment of a real religion; kindled antipathies without end, and produced ignorance without measure; created a priesthood, when Christ appointed a ministry; and constituted an Establishment which has too often revelled in fines imprisonments and confessions. To the Baptists, it has been truly said, belongs the honour of first asserting in this land, and of establishing on the immutable basis of just argument and Scripture rule, the right of every man to worship God as conscience dictates, in submission only to divine command; and on the Baptists, especially, it is incumbent, in this age of ecclesiastical falsifications, to carry out their primary principle to its utmost point, by resisting the interference of human legislation in matters of religion.

"A well-instructed ministry," and "clear and bold enunciation of evangelical truth," were the next demands of the age, which were illustrated and enforced. Then followed "the spiritual instruction of the masses of the people, not only by ministerial, but by an active lay agency." Under this head the speaker said:—

The most formidable fact is, that they (the masses) pertinaciously hold the opinion, that those of a higher grade, as well as those who sustain the ministerial character, do not sympathize with them, either in respect to their political or moral condition. What, then, is to be done? Are we to become politicians, and the leaders of vulgar clamour, in order to gain them to the gospel; or should we enter the arena of controversy in their Sabbatic resorts, with their bold and often acute disputants, in order to secure a victory in argument? Neither, as I would humbly suggest, the one nor the other. On all proper occasions, it becomes us to be the advocates of civil freedom, that the masses may understand we do feel for their wants, and are willing to promote their temporal interests; and to every man that asks the reason of the hope that is in us, we should be ready to give it. But the way to advance the gospel among them is not by systematic debate, which rarely issues in a beneficial result; but by cherishing a kindly intercourse, evincing a benevolent temper, showing them that the power of truth alone over our own minds impels to the effort to seek their conversion to God, and declaring the truth to them in connexion with the distribution of Bibles and tracts, whether they will hear, or whether they will forbear, and declaring it, without official pretence, simply, pointedly, perseveringly, and with conversational familiarity; for in this manner we make use of that instrumentality which God has himself prepared, and which he has promised to bless to the salvation of men. He who cannot preach may teach, which is but a modification of preaching; and he who cannot teach may distribute tracts and pray. Can it be questioned, that if Christian people generally would mingle more with the multitude, and show them, if I may so express it, the heart of Christianity, powerful and beneficial effects would be produced, and that influence thus secured would confer incalculable blessings directly upon the masses, and reflexly on the Church?

After dwelling upon the importance of Sunday Schools, and of those who teach in them "being characterized by a decided and avowed piety," Dr. Cox proceeded to the last branch of his subject—"Both the Christian and the Infidel would demand the reconciliation of science and revelation." In discussing this point, he referred to the eminent labours of Dr. Chalmers and Dr. Pye Smith, the one in reconciling Astronomy, the other Geology, with revelation. He concluded as follows:—

Yes, Science and Religion are at one. They are not antagonists, but confederates; religion being the great commander-in-chief, while science is every hour mustering mighty forces, armed with telescopes, microscopes, chemical and mineralogical tests, geological hammers, and rods of measurement instead of swords, and is bending in reverend humility and with dignified concurrence of thought and action to the dictates of superior wisdom and authority. And the time hastens, when the moral conquest of the earth will be proclaimed in the enthronement of religion, amidst the gathered treasures of science, and the plaudits of brighter worlds! The Rev. Dr.'s address was listened to with close attention, and elicited great approval.

About noon the session was called to order for business. The topic of most immediate interest was the state of the finances, to which the attention of the session was drawn by the report of the commit-

tee, as seriously threatening the existence of the Union itself, the balance against the Union having doubled itself within the year, and now amounting to more than £70. After some conversation, this matter was taken up with great spirit, and various of the ministers and gentlemen present guaranteed the remission within two months of sums sufficient for the liquidation of the debt. The healthy state of the Congregational Union was referred to in proof of what might be accomplished; and proposals to follow its example in several respects, were received with apparent favour. Some of the country ministers seemed to be of opinion, that the sphere of operations might be beneficially extended,—that, by aiming at greater things, greater things would be achieved. Mr. Underhill produced an evident impression, by some remarks on the want of a high denominational purpose and literature; and mention was made of the establishment of a Baptist lecture: but, in the present state of the Union, it seemed inexpedient to pursue the matter further. Promises also were made of raising the customary contribution of five shillings per church to one pound.

The following resolution was adopted on the subject of "denominational statistics":—

That the session look with a devout and affectionate interest on the partial yet extended view of the denomination which is presented by the returns now laid before them. They cherish lively gratitude to God that he has vouchsafed to that part of the body from which information has been received, a clear increase of 6,444 members—a pleasing evidence that the denomination is, as a whole, progressive, and not bereft of that divine blessing which has so long been granted to it. They feel, nevertheless, with serious pain and humiliation, the facts that it is scarcely by more than one-half of the reporting churches that any clear increase has been enjoyed, and that no inconsiderable number have suffered an actual diminution. They desire anew to engage themselves, and their beloved brethren throughout the country, to a solemn consecration to the work of the Lord, and to fervent prayer for the outpouring of his Holy Spirit upon their flocks, and all the labours of their hands.

The Rev. Dr. STEANE, who, with the Rev. J. H. Hinton, has recently visited the churches in Germany and Sweden, then moved:—

That the Union contemplates with growing anxiety the almost universal attitude of the European Governments in relation to religious liberty. Not only are the rights of conscience generally trampled on without scruple by the Roman Catholic powers, but they are also scarcely less flagrantly violated by Protestant Governments. Especially have severe restrictions been imposed upon, and numerous hardships been suffered by, the Baptist congregations in various parts of Germany, as in Hanover, Mecklenburg, and Prussia. That the Union cannot but make common cause with their beloved brethren who thus unjustly suffer, for whom they feel the warmest affection and the deepest sympathy; and that memorials be presented in their name to the respective Governments of Prussia, Mecklenburg, and Hanover, earnestly soliciting for the Baptist congregations an uninterrupted liberty of worship.

He prefaced it with an interesting statement of facts on the subject—the summary of which we borrow from the *Patriot*. On the breaking out of revolution in 1848, the churches in Germany obtained civil freedom; but they have since felt the full force of the re-action. In the Prussian dominions, Baden, and Mecklenburg-Schwerin, they are cruelly oppressed. One of their chief grievances arises from the marriage law, which, in those Lutheran States, requires that every candidate for the nuptial ceremony shall produce certificates of baptism, confirmation, and church communion; thus leaving to the children of Baptist parents no option, in the eye of the law, but celibacy or concubinage. Under the revolutionary régime, these restrictions were inoperative; and the Baptists, availing themselves of their opportunity, were married in their own way. In consequence of the re-establishment of monarchical power, however, such marriages have been declared null, and their offspring illegitimate. Hence, numbers have taken refuge in emigration. Those who remain, are the objects of a continual police crusade. Except in the free towns of Hamburg, Bremen, and Lubeck, and in the little Dutchy of Oldenburg, all the German Governments may be described as more or less actively persecuting the nascent Baptist churches, which constitute nearly the only lights of liberty that relieve the gloom of an all-pervading despotism. In Baden, Hesse-Cassel, and Mecklenburg-Schwerin, there are fines and law expenses almost without end; and goods, and even necessary food, are mercilessly seized to defray them. One worthy pastor states, that all the members of his little flock who had taken part in a particular act of Divine worship, had been thus mulcted. In Berlin and various parts of Prussia similar scenes are of common occurrence. The fairest hope of a change is in Sweden, where a religious-liberty party is forming among the national clergy, who are one of the four estates of the realm; but it will be some time before the majority of the reverend legislators, whose consent is indispensable to any law, will be induced to consent to a relaxation. The hopelessness of matters in Prussia must be great indeed, when the perfidious hypocrite who reigns there is counted as the best friend to toleration in his own dominions. Dr. Steane stated it as a fact within his own knowledge, that very recently the celebrated Professor Hengstenberg, one of the lights of Protestant Germany, declared he should be glad to see Berlin as full of Capuchin friars as it already was of policemen.

Resolutions on public education and the Maynooth grant were adopted as follows:—

That the session, regarding with unabated interest the great subject of popular education, feel it their duty to express their sentiments in relation to the two schemes to which birth has lately been given in the city of Manchester, and to which the attention of Parliament has been drawn—viz., the Manchester and Salford School Bill, and the bill for enabling local districts to provide free schools. Concurring with the advocates of both these bills in the desire to promote the education of the people to the utmost possible extent, the session can by no means concur with them in the assumption, that the resources of voluntary action are exhausted; they believe, on the contrary, that these resources are capable of a much larger development, and that, aided by a wise application of the lights supplied by experience, they are fully adequate to afford all the assistance which the advancement of national education requires. With this conviction, the session contemplate the proposed imposition of

a school-rate with strong and unmitigated repugnance. Resting upon the practical fallacy, that it will be an advantage to the working-classes to have a gratuitous education for their children, assuming the communistic principle, that the people are entitled to education at the public cost; tending to 'destroy the entire system of Voluntary scholastic effort, and violating the rights of conscience; thus highly objectionable in itself, a school-rate is also unnecessary, and therefore without any show of reason or apology. The session wish to do full justice to the attempts which have been made to relieve the position of a school-rate of what has been called the religious difficulty, on the one hand by including, and on the other by excluding, religious instruction of every kind; but they cannot be satisfied with either of these methods. To compel, as a rate on the former principle would compel, every man to support any creed, not only, those most opposite to his own, but also those most opposite to one another, cannot but be unrighteous in itself, and intolerable to a conscientious mind: while to exhaust education at large of the religious element, which would be the result of a school-rate on the latter plan, would be to deprive it of a vital and plastic power, not only important, but essential to its utility. Upon these grounds the session would have felt it their duty to oppose both the bills referred to, had their position and progress in Parliament required it. Under present circumstances, they have only to commend this subject to the attention of the churches, and to engage their earnest co-operation in promoting, by the most enlightened and zealous efforts in their power, popular education on the Voluntary principle.

That the Union having, upon many occasions, and with uniform consistency, recorded its disapproval of appropriation of public money to religious objects of every kind, and having also protested in particular against the endowment by Parliament of the Roman Catholic Seminary at Maynooth, they feel it their duty, at the present time, to make a fresh declaration of their sentiments, and thus to co-operate with the efforts now in progress, for obtaining the repeal of the Act of Parliament by which that endowment is conferred.

At its rising, the session adjourned to the following morning, at ten o'clock, for the conclusion of its business.

BAPTIST MISSIONARY SOCIETY.

MEMBERS' MEETING.

The annual meeting of members of this Society was held at the Mission House, Moorgate-street, on Tuesday morning last. J. L. Phillips, Esq., of Melksham, occupied the chair.

After some preliminary business, the Minutes of Committee for the past year were read in brief by one of the secretaries. With reference to the mission in the Bahamas, it had been resolved, that one European missionary would be sufficient, aided by the native agents; and Mr. Capern, the senior missionary, had proceeded to carry into effect the arrangements of the committee. The subject of securing the Mission property in Jamaica, under one deed, had been under consideration, as well as the interests of the Mission generally, and of the widows and orphans of missionaries in particular. The reception of public grants, in any form, in aid of the work of education, had been decidedly discouraged by the committee, who had sent it out as an instruction to the society's agents, on no account to solicit or accept them. A sub-committee had been appointed, to inquire whether any of the missionaries had committed themselves in this matter. Some time must necessarily elapse before a Report can be presented; but the necessary questions had been sent out. One of the most interesting topics referred to in the Minutes had respect to the deputation sent out to make inquiries and arrangements about the society's property in the *Calcutta Press*. Their report was most satisfactory and gratifying. It appeared that the affairs of the *Press* were in an excellent state; that there was a reasonable prospect of an annual profit of £2,000, or more, accruing to the society from this source; and that the value of the establishment, if disposed of, and all claims satisfied, could not be much less than £22,000. There was no reason to apprehend any practical incompatibility between the active engagements of the brethren in conducting the *Press*, and their entire devotedness to the missionary work. Subsequent explanations elicited the fact, that, in former years, the contributions from the profits of the *Press* to the funds of the society had been very considerable. In order to secure sufficient information as to the proceedings of the committee without imposing upon the secretaries the trouble of reading, and the members of hearing, the whole of the Minutes, a small committee was appointed to prepare a digest of the Minutes preparatory to the Members' meeting in 1853.

The treasurer's report, certified by the auditors, was then read. It stated, that the total receipts were £19,116 11s. 9d.; the total expenditure, £23,839 17s. 5d., leaving a balance against the society, April 1, 1852, of £4,723 5s. 8d. Against this amount is to be placed a balance of £2,058 16s. 1d. upon the West India Fund, and of £1,177 19s. 6d. in the Cholera Fund.

The only items which gave rise to remark were those respecting "Widows and orphans" and "Travelling expenses." Satisfactory explanations were afforded, and it was arranged that the several classes of expenditure included under the latter name should be further explained in a foot-note.

The Report of the committee also was laid upon the table, and both were ordered to be read at the public meeting.

The special committee appointed in 1851, to inquire whether the home expenses of the society could be reduced without detriment to the efficiency of its operations, brought up their Report, which was unanimous; Mr. Phillips (the Chairman), however, stating that circumstances had entirely prevented him from attending. The recommendations of the special committee were to the effect, that, by paying the secretaries £250 each instead of £300, by dispensing with the services of the accountant, and imposing them upon one of the secretaries, assisted by the clerk, and by sundry minor retrenchments, a saving of £336 per annum might be effected

in the house expenses. A further reduction, they thought, might be accomplished, by abridging the society's publications, and diminishing the number of impressions, and by observing greater economy with respect to deputations and to the proceedings of auxiliaries.

The Report having been received *pro forma*, a long and desultory conversation took place as to the way in which it should be dealt with. It was proposed by Mr. Gurney, and seconded by Mr. Sherring, of Bristol, that it should be referred to the general committee about to be appointed; to which several amendments were moved. Among those who took part in the discussion, were the Revs. T. F. Newman, J. Angus, C. Stovel, B. Davis, W. Robinson, W. Brock, J. Middleditch, G. Gould, J. Webb, G. H. Davies, and J. A. Baynes. Some difference of opinion existed as to the best mode of procedure, whether by taking immediate action upon at least some recommendations of the special committee, or by referring the whole as proposed by Mr. Gurney, or by appointing twelve other gentlemen to be associated with the new committee in their consideration. As to the subject matter of the recommendations it appeared to be thought by several speakers, that the salaries of the secretaries ought not to be reduced, but that the expenses connected with the auxiliaries, especially with regard to deputations, were susceptible of considerable curtailment. After some hours' discussion, the amendments were withdrawn, and Mr. Gurney's motion to refer the whole Report to the incoming committee was carried, on a show of hands, with apparent unanimity.

An adjournment was then agreed upon, to afford time for the scrutineers to report the names of the newly-elected committee. They were as follows:—

Rev. Dr. Acreworth, Bradford.
J. H. Allen, Esq., London.
Rev. J. Angus, M.A., London.
Rev. C. M. Birrell, Liverpool.
Rev. W. B. Bowes, London.
Rev. S. Brown, Loughton.
Rev. W. Brock, London.
Rev. J. J. Brown, Reading.
Rev. Dr. Cox, Hackney.
Rev. G. H. Davis, Bristol.
Rev. H. Dowson, Bradford.
Rev. George Gould, Norwich.
Rev. Samuel Green, London.
Rev. W. Groser, London.
Rev. Dr. Hoby, London.
Rev. D. Kettner, Hackney.
Rev. John Leechman, M.A., Hamersmith.
S. Leonard, Esq., Bristol.

James Low, Esq., London.
Rev. C. J. Middleditch, Frome.
Rev. Dr. Murch, London.
Rev. J. P. Mursell, Leicester.
Rev. Isaac New, Birmingham.
Rev. T. F. Newman, Shortwood.
T. Pewtress, Esq., London.
J. L. Phillips, Esq., Melksham.
Rev. W. Robinson, Kettering.
Rev. J. Russell, London.
Rev. I. M. Soule, Battersea.
Rev. Dr. Steane, Camberwell.
G. Stevenson, Esq., London.
Rev. C. Stovel, London.
Rev. F. Tucker, Manchester.
W. H. Watson, Esq., London.
Rev. J. Webb, Ipswich.
Rev. T. Winter, Bristol.

With the reception of this Report the business terminated.

THE ANNUAL MEETING

was held yesterday morning in Exeter Hall, S. M. Peto, Esq., M.P., in the chair. Notwithstanding the suddenly unfavourable state of the weather, the large hall and side-galleries were well-filled. On the platform we noticed the Revs. Dr. Tidman, Dr. Steane, Dr. Cox, Dr. Acreworth, Hon. B. W. Noel, J. H. Hinton, W. Brock, J. Leechman, J. Angus, C. Stovel, J. Landells (of Birmingham), W. Robinson (of Kettering), C. B. Robinson (of Leicester), A. Arthur and W. Walters (of Edinburgh), W. B. Gurney, Esq., H. Kelsall, Esq. (of Rochdale), and J. L. Phillips, Esq. (of Melksham).

The meeting commenced by the Rev. A. ARTHUR giving out the 67th Psalm and offering prayer.

The CHAIRMAN said:—Dear Christian friends—In the achievement of any great enterprise it is necessary at times to look to the experience of the past to guide us in our conduct for the future. In contemplating, retrospectively, the mission field, we can only say, in the emphatic words of Scripture—“The Lord our God hath done great things for us, whereof we are glad;” and, in contemplating the future, we can only place on his precious promises that firm reliance, that simple faith, and that earnest hope, which characterised our fathers in the mission—at the same time believing, that that faithful God who so blessed their labours will render to the labours of our society in time to come, if directed in that spirit, and in that spirit only, a fourfold blessing in comparison with the past. [Hear, hear.] The work of our fathers has been to break up the field of labour—ours is the responsibility of sowing in the field which has been prepared by them under God's blessing the seed of the gospel. [Hear.] Now is come, emphatically, the time for preaching the gospel and teaching the young. In contemplating the vast continent of India, we see that the Scriptures have been translated into its six tongues; and that the literature of our country is daily becoming translated and extensively circulated—that at the present time the works of Bunyan, and that work of Doddridge which has been so extensively blessed in this country—I need hardly name it—are read in every tongue spoken in India. [Hear.] We find a vast difference existing between this time and some few years since, in the general aspect of the public mind—that there is now a rapid spread of intelligence, an increasing thirst for knowledge. It is for us to say whether the Christian or the infidel shall occupy the field thus opened up. [Hear, hear.] With us is the responsibility. It has often struck my mind, that there is something remarkable indicated by the Providence of God, in the way in which India has been committed to our hands [hear, hear]—that vast empire, consisting of one-sixth of the whole world, appended to a country like ours, and conquered for us, not by ourselves, but by the very

people whose land it is. Has this responsibility been cast on us simply that our merchants may be enriched, or that we may derive from that country some eight millions annually? Or is it that the Christian people of this land should go there, and occupy it, and make known to the people that gospel which has been the source of all our blessings? Your society during the past year, in common with other kindred societies with whom it is our joy and our pleasure to work in perfect harmony (applause)—have had under their consideration, with reference to the past and the present aspect of the mission, a very important question—How is this land to be occupied? If, when churches have been established, they must be provided by us with a permanent pastorate—if this be true, it presses upon our minds a conviction which there is no resisting—that the work of missions is a failure: for it is not in the power of the people of this or any other country to occupy that field. (Hear, hear.) What, then, should be our conduct in reference to this question? We are not pretenders to apostolical succession—(hear, hear)—but we do profess, in common with our other dear Nonconformist brethren, to make the Bible our only rule of faith and practice; and looking to that safe and sure guide, we find that the apostles planted churches in various countries, but did not remain as the permanent pastors of any. They, under the blessing of God, did the work of evangelists thoroughly; and instructed, fully, brethren “apt to teach,” in every place, to preside over the infant churches, as brothers among brethren. (Applause.) And, doing this, a blessing from on high descended in the richest and most gracious manner; the churches were planted, watered, and God himself granted the increase. (Hear, hear.) My dear Christian friends, we must do the same; we must place more confidence in the word of God than we have ever yet done. (Applause.) We must believe that that God who alone can regenerate the soul will so bless our instructions, given in accordance with his word, as in every case to raise up men fit to teach their brethren in all that pertains to the kingdom of God. (Hear, hear.) This did not press so much upon our brethren of the past as we conceive it ought to have done; but with their view of the question with us is, “What is our duty?” (Hear, hear.) I imagine it to be marked and clear. In connexion with your own society, as yet, scarcely any church has been placed in that position in which a church under the New Testament dispensation, as we humbly conceive, should be placed. In the West Indies, recollecting the difficulties of our brethren in those interesting islands, let me ask you, whether those difficulties would have been anything like what they are, if we had at an early date cultivated an indigenous ministry? (Hear, hear.) There we have, as is variously stated, from sixty to a hundred thousand resident proprietors of the soil. Amongst these you and your beloved brethren of other missionary societies possess a large portion of your members. They are not in a position to support an European agency; but they would be in a position to support an agency arising out of themselves, and duly cultivated and prepared for the ministry in an institution like that which you possess at Calabar. (Hear, hear.) That institution, up to the present time, has fully answered all the expectations entertained of it; and though lately our beloved brother who presided at its head has been removed, or, I might rather say in relation to his decease, translated from the scene of his labours to the enjoyment of his rich reward, yet the accounts we receive from his successor of the students who have been educated there, and settled over the churches, and of those who are now being educated, are such as to give us the utmost possible confidence, and to assure us in the highest degree of the importance of such an agency. (Hear, hear.) It is for us now, if we believe this fact, to act upon it. Your committee, during the past year, have had the gratification of making an arrangement with reference to the college at Serampore, which is as truly gratifying to their own feelings, in connexion with every old association, and which they believe will be the means of benefiting India to an almost incalculable degree. (Hear, hear.) And the secretaries have recently presented a paper to your directors, from which, with your permission, I will read one or two extracts on this subject. I feel it to be due to them, though I feel that the paper has met from every member of your committee a just appreciation, and I can only commend it to the attentive perusal of the denomination at large:—

It may be remarked that, under present arrangements, there must be an ever-increasing absorption of the funds of the society, in the mere support of the ministry of the native churches and their European pastors. Funds contributed for the extension of the gospel will continue to be, as they now are, directed to the chief object of sustaining, in feeble existence, the communities that result from its promulgation, and all the evils which attend religious endowments be entailed upon them. For the maintenance of the pastor, the erection and repairs of chapels, the support rendered and received towards the sustentation of the Christian and philanthropic labours of a church, chiefly or altogether from extraneous sources, towards which the people themselves contribute but a very small part, if any, of the funds required, is practically to endow those churches. It must end in a paralysis of native effort, and produce effects too well known to need specification. Missionary societies have not for their object the creation of endowments in any form, with their attendant mischiefs; but the continual expansion of the kingdom of the Lord our Saviour, till his glory shall fill the whole earth. Native mission churches, ever dependent on the parent bosom, become unnatural absorbers of the nutriment which should flow forth to the health and salvation of other lands.

(Applause.) I will read another extract, which

refers to one of the most potent of the objections which have been raised to such native agency:—

A main objection is, however, thus stated by Mr. Clarkson.—“Indian converts lack energy and independence. They seldom originate measures; nor, when originated by others, do they carry them out of themselves. They tread the path if others lead them: they carry out measures if there be a directing mind and assisting hand. They have not the glow of seraphs; nor do they fulfil the ministry of a flame of fire.” It is obvious to remark, that there is much in this objection that relates to the physical temperament of the people, and very much of its weight must be diminished on this ground alone. Again, it is equally true that, by the present system, the energy of the native converts is not put to its appropriate test. They are not set upon their legs to try their ability to walk alone. And, indeed, the very relations subsisting between the missionary and the people he gathers around him and fastens to his girdle, are obstructions to the manifestation of independence and the growth of self-reliance. There are, however, many cases of people in India in whom is found a manly independence, a boldness of spirit, and a power of action, equal to any demand that Christianity can make upon them; and, even in the mild and more timid Bengal, these attributes might, to some extent, be looked for under a more free and generous treatment. Already, Hindoos are found in every department of the civil and judicial service of Bengal, and there seems no reason why the qualities which fit them to occupy these situations under Government with credit and success, should not be discoverable and useable in the church of Christ.

(Applause.) I had the pleasure, on the Wednesday of last week, to attend on your behalf, one of the most interesting missionary meetings at which I was ever present, in the city of Bristol; and there, too, I had the sincere pleasure of listening to our dear brother Leechman, who is here to-day, and receiving from him certainly one of the most interesting statements I ever heard in connexion with Christian missions. I will quote something that he said on this topic—the qualities of the native teachers. He was telling us of the peculiarities of the modes of thought of the Hindoo, and the great difficulties there must naturally be for any European mind to meet that peculiarity; and he gave us an extract from one of the native preacher’s sermons. In preaching to a number of people on the banks of the Ganges, who were there performing their ablutions, with the belief that this would remove from their souls that stain which nothing but the blood of Christ can remove, he took this happy mode of illustration. He said:—“Now, if you wish to wash your linen, would you put it into a box, and lock it, and put that into the water? Your heart is the linen in the box; it is encased in your body; and how can such an ablution perform such a work?” (Applause.) Are not men of this class of mind fit to be placed over churches, and to bear the responsibility of the pastor? (Hear, hear.) All of you who are members of Christian churches rejoice in the thorough communion, and hearty interest, and loving affection which subsists between yourselves and your own pastors. Let me ask you, if that position were occupied by a member of the aristocracy, a person immeasurably removed from yourselves—a bishop in lawn sleeves—(laughter and applause)—instead of by one who sympathizes with your sorrows, who lives in your joys, who makes himself a part of your happiness, and to whom your happiness is the all-absorbing care—how would you feel? (Applause.) Much as I love many members of the aristocracy myself, I always feel a sort of chill come over my spirits in their company (laughter)—much as I love my Lord Shaftesbury, and delight to be associated with him in every good and holy work (applause), yet it is with a different feeling to that which exists between our beloved co-treasurer and myself, when we sit down to consider the things which pertain to the kingdom of God. (Applause.) There must be this difference between European and native teachers; and until you honour God by following the whole of his commandments and carrying out his purposes fully—until you establish your churches, and make them independent—until you place the pastors in that position in which they should be placed, as brethren amongst brethren, as friends amongst friends,—rely upon it, we shall not have that measure of success which we desire, and which the promises of Almighty God warrant us in expecting. (Applause.) Now, dear Christian friends, not to fatigue you, I will read only one more extract:—

Another objection is the want of sufficient knowledge in any of the native converts for the pastoral office. In meeting this difficulty it must not be forgotten that native teachers are even now largely employed in communicating religious instruction to their brethren, both in and out of the church. And, indeed, a community is seldom met with, however limited in numbers, in which there may not be found one or more somewhat in advance of the rest, both spiritually and intellectually, sufficiently so to take, with a little additional instruction, the oversight. Education is, after all, comparative. The native teacher may be far below the standard of European attainment, yet far ahead of the society which forms his home and his companionship, and with the present means at command in all our mission fields, there can be but little difficulty in giving an ample education to the gifted men whom God may raise up, and has raised up, to fill the office of minister and pastor. Books are constantly being published in the vernacular tongues for their use. The stores of European science are every year becoming more accessible, and any amount of learning that is necessary for the discharge of pastoral functions can easily be obtained. We must confess ourselves to be more anxious for the piety than for the knowledge of the native pastors, and think that sincerity and thorough devotedness will go far to make up any deficiency in the latter.

(Applause.) Now, if I wanted to point to any one thing or place, as an evidence of this, I should point you to Fernando Po, where there is a church of

about a hundred members, which was for a long time left without a pastor. The letters we received from the deacons of that church respecting the conduct of the native brethren who now occupy the continent of Africa, and the whole of the circumstances connected with that church, were such as to lead us to the confident opinion and belief that all we had to do was to cultivate native agency, and look up to God for his blessing. (Applause.) One or two moments on another point. You know I happen to be associated with my dear friend on my right in the office of treasurer of this society. Perhaps I may be permitted, before I sit down, to say one or two words about funds. We do not on this occasion intend to make any special appeal to you; indeed my own strong opinion is that special appeals should be very few and far between. (Hear, hear.) I rather like the placing before the Christian brethren and sisters the circumstances of the mission, the necessity for what is to be done, and leaving the whole as between God and their own consciences. (Hear, hear.) I feel every day a growing persuasion, that if a Christian principle will not work out certain results, impulses of an extraneous character will not effect it. (Applause.) What I want to see in our denomination, is a more systematic order of giving. (Hear, hear.) I want all of us to feel more and more that giving is a religious act—that it is simply placing on the altar of God that which he has given us as his stewards. I want us to feel more and more the sanctity of giving [hear, hear]—that what we give should be given with prayer; and if that rule is observed, and we give systematically, I feel more and more persuaded that we need not have specific appeals. Let me relate one instance which has occurred during the last year. A lady, a member of one of our metropolitan churches, died, and left us the sum of £600. Our secretaries were in the habit of seeing her generally every six weeks or two months at the mission-house. She brought, I will not say in no one instance, but I believe in no one instance, less than £10 at a time; and when she did not bring any money, she came continually to suggest some course of exertion, by which the funds might be increased. This lady, it appears, never at any one time possessed more than £60 per annum. (Hear, hear.) This is an illustration of the principle I want to press home upon you. She gave as in the sight of God; and she abstained from personal enjoyment to forward his cause; and now, having passed to that heavenly state where all is joy and perfection, one cannot but believe that there must be some stars in her crown, reflected from the sanctity of her mode of giving, and the prayers which accompanied it [hear, hear]—not for a moment referring to any other cause of reward than that which Christ has pointed out, that they who sow shall bring their sheaves with them. (Applause.) And we have the pleasure of seeing here to-day one of the members of our active missionary force, who almost above all others has commanded herself to the warmth of our affections and our hearts. Miss Harris, of Hayti, is here to-day. (Applause.) I cannot in her presence say what I should say in her absence. I am sure I need only to refer to her to call forth from every heart the expression of loving sympathy and of ardent attachment. (Applause.) I now sit down, apologizing for having occupied your attention so long, and call upon our secretary to read the Report. [Loud applause.]

The SECRETARY read the Report, which detailed the operations of the society in Africa, especially noticing the resumption of Fernando Po; the West Indies, where three missions are sustained—namely, Trinidad, Hayti, and the Bahamas; and the East Indies. In the East Indian mission thirty-five brethren were engaged in connexion with the society, having under their care churches numbering upwards of 2,000 members, of whom about 1,700 were converts from heathenism or Mahomedanism. The fabric of Hindooism was being rapidly undermined—caste was relaxing its hold upon the people—the intolerant precepts of Menu were being set aside—new modes of thought were rapidly spreading, and science was doing its part to uproot the dreams of Brahminical theology. Considerable progress had been made in perfecting and completing several important translations of the Scriptures. The number of copies of the Scriptures, or parts of them, that had issued from the Calcutta depositary during the year amounted to 32,821. The Report then narrated the results of the observations of the Rev. Messrs. Russell and Leechman, who had been appointed as a deputation to visit the various stations of the society in the East. The cash account stated that last year the balance due to the treasurer was £5,751 11s. 4d. The total receipts for the present year were £19,146 11s. 9d.; the total expenditure, £18,088 6s. 11d.—leaving a balance on the year’s account in favour of the society of £1,058 5s. 8d., by which amount the debt was reduced.

The Rev. C. STANFORD, of Devizes, moved the following resolution:—

That this meeting has heard the encouraging Report now read with feelings of lively satisfaction, and desires to express its devout thanksgivings to Almighty God for sustaining the Baptist Mission through another year. It would especially record its sense of the Divine goodness in continuing the services of the officers and committee, and the active co-operation of the pastors and churches throughout the land; in prospering their beloved brethren Russell and Leechman in their voyage and journey to India; in bringing them back in safety and in peace; and in preserving the lives of all the missionaries labouring in the field; and trusts that these and manifold other tokens of the Divine mercy and blessing may stimulate every member of the society to increased activity and zeal, and to more believing and importunate prayer for the enlarged diffusion of the Holy Spirit on this and all other evangelical missions, that they may prosper yet more and more, until the whole earth shall be filled with the knowledge of the Lord.”

The object of the resolution was to express gratitude to God for sustaining the mission through another year. They saw gentlemen occupying important official posts still in their stations; and God had spared the lives of all the missionaries labouring in the field. They had not to mourn over quenched light, vanished power, and hushed eloquence. Death had made no blank in the society abroad, and had snapped no tendrils of our connexions of love at home. These were blessings for which we ought to be deeply thankful. Among other motives for thanksgiving were the successes which God had been pleased to give to the society. Its most important field was unquestionably India. There were differences of opinion as to whether the results in that field of labour had been commensurate with the exertions bestowed on it; but when they remembered that two-thirds of the missions had been established within the last twenty years; that over that vast continent, containing 150 million inhabitants, there were only 400 missionaries connected with various societies; that 18,000 converts to Christianity had been made by their exertions; that there was a mighty power at work there which was already beginning to arrest the progress of one of the most gigantic systems of idolatry that ever insulted Almighty God, and to destroy the prejudices of caste; they must feel that these were elements of encouragement, and, if not brilliant miracles or successes, were, at least, illustrations of divine power and pledges of universal victory. (Applause.) Reference had been made to one circumstance which was some drawback to their feelings of gratification—the prevalence throughout India of a pestilential pantheistic infidelity. It certainly was not true that to renounce heathenism, was of course to receive Christianity; but, perhaps, there was a bright side to this cloud. This circumstance might, perhaps, be looked upon as one of the early stages of progress. It was natural that unconverted and partially enlightened men, when they renounced the old faiths of idolatry, should pass over to the recognition of an infinite presence—power without personality. The success in India, if not rapid, was certainly real. It was a secret locked up in the cabinet of the King of kings why the gospel should be slow in winning its glorious way. There might, however, be sowing success where there was not reaping; success in foundation where there was not the successful laying on of the topstone with shouting. (Hear, hear.) Chamberlain, the apostle of India, said, “We are throwing fire into the jungle;” and one of his venerable companions, one of our oldest surviving missionaries, said 40 years afterwards, “The jungle is burned, and the land is prepared for cultivation.” (Applause.) Many philanthropists and politicians recommended that the zeal and activity of Englishmen should be economized for the benefit of their own countrymen; and many of the thoughtful reading men among the working classes, if they spoke at all, would say, “Why expend so much mind and muscle and money in reducing foreign elements of evil when there exists so much evil at home?” He feared that not a few Christians were magnetized with this idea. It was a pernicious thing to suppose that missions at home and missions abroad were antagonistic. (Hear, hear.) Ought we not to regard them as one, the carrying out of one principle? He would certainly protest against that morbid benevolence that would drop a tear for the heathen abroad, and neglect the heathen in the next street. He would say, “Look at home, and try to remove the elements of vice and depravity; forget not the strange tribes that inhabit the unexplored districts of our own metropolis, and the 50,000 who maintain a precarious existence in our streets.” (Hear, hear.) We should by no means forget that infidelity and gross superstition were employing a variety of agencies to seduce working men; and we were, therefore, summoned to use intelligence for intelligence, thought for thought, power for power. (Hear.) If the gentle Saviour were present, no doubt he would say, “Go into the streets and lanes of your city; go first to the lost sheep of that house to which you nationally and politically belong; go to all the world, beginning at London;—still it would be, “Go into all the world, and preach the gospel to every creature.” This was not a mere verbal law, but a law printed in our hearts, the living law of Christianity, a part of ourselves. To say that we ought to attend to idolaters at home before we attended to idolaters abroad, was ungrateful in spirit as it was unsound in principle. When he heard that argument he could not help remembering, that it might have been employed of old to prevent the gospel being introduced into this country. (Hear, hear.) All we had of life and liberty we owed to missionaries. Christianity was not born here—ours were not “the holy fields Over whose acres walked those blessed feet Which, fourteen hundred years ago, were nailed, For our advantage, on the bitter cross.”

There was a time when the first missionary put his foot on these shores. We know not how he was received. Perhaps his ship was crowded with painted savages, uttering frantic cries; or, perhaps, the missionary in his report might have said, “The barbarians showed us no little kindness, and they kindled a fire for us because of the rain and the cold.” (Loud applause.) These noble missionaries brought the truth to this country, and persevered through all obstacles. It might have been said to them, “Why do you so delight in foreign service? Why do you operate on the mote abroad, and neglect the beam at home? How is it that your charity finds its most genial occupation at the antipodes?” We had to thank God, however, that they listened not to such suggestions; and, whenever we thought of our national grandeur and our spreading com-

merce, we should remember that a Syrian ready to perish" was our father, and that England was once a missionary station; and we should feel all the responsibility and all the triumph of yielding to the sentiment, "From other nations freely ye have received; to other nations freely give." [Applause.] Let their sympathy be something tangible. Missionary bills were not paid with logic; the missionaries were not terrestrial seraphim, nor was their transit from place to place a supernatural process. [Hear, hear.] Let them not suppose that the claims at home clashed with the claims abroad. Let them not think it right to neglect vast continents abroad simply because a single street was unchristianized at home. [Applause.]

At this stage of the proceedings, Mr. Pero said he must reluctantly resign the chair to Mr. Tritton, as he had to attend the Educational Committee of the House of Commons.

The Rev. Dr. TIDMAN seconded the resolution. He said he was glad to be present for the purpose of reciprocating the catholic expressions of feeling contained in the resolution. He was not a believer even in millennial uniformity; he did not believe that the time would ever come when different minds would arrive at the same results; but notwithstanding the diversities of opinion among mankind, a spirit of charity and brotherly kindness ought ever to be cherished and practised amongst them. He did not wish to see Ephraim no more Ephraim, or Judah drop the banner of Judah; but only Ephraim no more envy Judah, and Judah no more vex Ephraim. [Applause.] We should never see the day when there would cease to be the lion and the lamb; but he was quite ready to meet the day with gladness when "the lion shall lie down with the lamb, and they shall not hurt nor destroy in God's holy mountain." The Report which had been read was what a report of a religious institution ought to be—plain, simple, and luminous. It did not abound in characteristics of the marvellous, which engendered something like suspicion in thoughtful minds, and had no acceptance but with the credulous; but it abounded in practical wisdom, and Christian feeling. One of the most important matters presented in the Report as a ground for congratulation was the translation of the Scriptures. He remembered the day when Mr. Ward visited this country, and delivered a long string of words describing so many distinct languages of India. These words fell upon British ears as strange sounds, and he very much doubted whether many of the literati of the day could have distinguished them the one from the other. It was delightful to know that now wherever there was a missionary and a mission church, there was the word of God in the language of the people. If the missionaries had done no more than effect these translations, then as the forerunners of others, as the persevering labourers in this great department, as some of the most accomplished scholars in the achievement of this great purpose, they were entitled to the admiration of the whole Christian world, and would surely receive the respect and gratitude of ages yet unborn. (Applause.) If we wished to preserve the native converts from error, the Scriptures were the only certain preservative. If we wished to arm them against danger, they were the best means of defence. He would mention one or two circumstances in illustration of this. In Tahiti, the society had sustained most bitter opposition and cruel oppression. The French landed with their guns, with their brandy, with their Sisters of Charity, and with their Jesuit missionaries; but the evangelical labourers had left behind them the Bible, and under the influence of that book the converts remained steadfast, not one of them having been seduced by the sophistries of the new comers. (Applause). Madagascar had been a scene of trial and affliction. For the first seven years of the mission, the King of Madagascar was friendly to it, not for its religious character, but for its civilizing and elevating power; but he was cut off by death, the victim of his own vices. During these seven years of royal patronage the missionaries numbered 70 converts, as they believed. Then came four years of persecution, in which the monster who now filled the throne did all she could to undo what her predecessor had encouraged. The shepherds were all sent out of the island, and the poor lambs were left in the midst of the wolves; but notwithstanding this persecution, the number of converts increased from 70 to 200. These unbefriended converts were to be left to the force of their own principles, and to the protecting power of God; and after twelve years of persecution, they increased in number from 200 to more than 2,000 (applause)—and though they had had forty or fifty martyrs, there had not been one apostate. He rejoiced that the society had done its best to raise up native pastors. It was delightful to see these men raised up and qualified by God for their work, and discharging the duties of their Christian pastorship with credit to themselves, comfort to their brethren, and honour to their Saviour. The speaker then adverted to the character of the Indian converts generally, and contrasted the state of the Indian continent at the time when it was visited by the early missionaries, with its present hopeful condition. He then appealed to the meeting to be more liberal in supporting the missions than heretofore. The friends who had never been a treasurer or secretary knew that money must be paid, but they little knew how difficult a thing it was to get it paid regularly. If the churches would be more regular in their payments, societies of this kind would have far less difficulty to contend with. (Hear, hear.) His

society had to pay perhaps £40,000 within the first three quarters of the year, when not half that sum had come in; and he supposed that was often the case with his Baptist brethren. (Hear, hear.) He hoped, too, that the supporters of the society would endeavour to increase their subscriptions; for really they had been doing too much if they were not prepared to do much more. We had stirred up the principle of infidelity in India—we had spread education there—unsanctified education had been forced from the Government as better than nothing. That system had thrown them out of the absurd theories of paganism, but had left them under its reigning and dominant vices. Hence it was that the circulation of European infidel works in Calcutta was larger, perhaps, than in the city of London itself. There were young men there who would despise the brahmin and stand up with manly independence to defend Tom Paine, to reason for Voltaire, to decry the Scriptures, and to call the missionaries old women. Since, then, they had helped to bring about this evil, they should also throw in the remedy, which was to be found in a better system of education, of which the word of God should be the basis. Nothing was so important for India at this moment as a wise, discreet, and well-administered system of Christian education. There was another class of opponents with whom they had to contend in India. They had gone out from this country and told the poor people, that such men as Dr. Carey, and others who were labouring amongst them, were not the ministers of Christ—they were not sent out by the proper authorities—and that they alone were qualified and authorized to minister to them the sacraments of the Church. These men were not Papists in name, but it was well known who they were. [Laughter.] Then there were the Papists in good earnest—men who did not conceal their intentions—men who did not go about preaching Popery and living upon Protestant bread. Whatever might be their errors, they were honest men; and they said they would dispute the ground hand to hand, and foot to foot. However we might rejoice in the number of Protestant Evangelical missionaries, the Roman Catholic missionaries outnumbered them at three to one; and the great cause of the Reformation would have to be fought over again, even in the sight of the heathen. He had no fear of this. As far as regarded any opposition from the Papists he would say, "Come on, only fight fair." [Laughter.] Let them have a fair field, and God speed the right. They would then have no reason to dread the issue of the conflict. All that he dreaded was, that Popery should deprive him of his liberty and trample on his freedom. The rev. gentleman concluded by exhorting the meeting to pray to God for the fulfilment of his own promise, that the time should come when "the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

The Rev. J. LEECHMAN supported the resolution. The trust committed to him and brother Russell, he said, was one of importance and interest; and he stood forward to-day in the character of a witness to bear testimony to what he had seen. He would not detain the meeting with any details of their voyage, except to mention that they sailed up the Nile to Cairo in company with a clergyman, with whom they (Mr. Leechman and Mr. Russell) took it in turns to read prayers and preach. On the Red Sea, he (Mr. Leechman) was asked to preach on the Sunday morning; and he did so. Among the congregation on the deck was the Chief Justice of Calcutta; who said to him—referring to the plain, homely style of the discourse—"If the Bible is not a cunningly devised fable, that is the kind of preaching to do good." But there was on board one who took umbrage, if not at the sermon, at the preacher. He went about asking what right had that passenger to preach—he was not of the apostolic succession; and talked of reporting the clergyman to the Bishop of Calcutta; but was told—"The captain is bishop here, you know." [Laughter.] They reached Ceylon, and remained there a month. They then proceeded to Madras, and thence to Calcutta. They next started for Upper India,—visiting Agra, Allahabad, and Delhi. Returning to Agra, they went on to Benares, from thence making their way back to Calcutta; and spent some time in visiting the villages south of that city. They travelled altogether about 20,000 miles; through the gracious providence of God not a single evil thing having happened to them. [Cheers.] It was very difficult to select what part of this immense field to bring before the meeting. He would first briefly describe what he had seen at Ceylon. The churches and native preachers there had been remarkably blessed by the Lord. The preachers were men of intelligence, well versed in Scripture, and really fitted for their work. They (the visitors) went out to the jungles, and saw large chapels built, a comfortable mission-house erected, and those chapels filled with persons deeply interested in the great cause of missions, and their hearts filled with gratitude and joy. They assembled the brethren together at various points, questioned them and took down their answers; which displayed a Scriptural knowledge truly surprising and delightful. They, too, were delighted at being examined. When he got to Bengal, he (Mr. Leechman) began to feel quite at home again. On approaching Calcutta, they recognised the brethren in boats waiting to welcome them, and to thank the God who had brought them thus far in safety. There were many old men who remembered and greeted him most kindly. He was anxious to hear one of the native preachers again in their own tongue, to see whether he could understand it; for he had never uttered more than a word or two of

the language for fourteen years. There was a venerable old man, with a beard that would grace a patriarch—a fine intelligent countenance, and a speaker of great power. He heard him preach from the passage, "Many are the afflictions of the righteous." It did his heart good to listen to the exposition of this "old man eloquent"—to hear him describe the many afflictions to which the Christian is exposed. Among them he mentioned, in pathetic terms, and with tears trickling down his cheeks, the affliction of a pious father at the sight of a son walking in the path of sin—for that was his own sad case; but, he exclaimed, "How was Christ afflicted, and was he not the Righteous One?" After this service, they had the Lord's Supper; and, finding that he understood the preacher, he (Mr. Leechman) ventured to address the people. He trembled at his own temerity, but they assured him that they understood, and called out to him to "speak more." He was delighted to find himself once more a missionary. When he got to Serampore, his heart was again rejoiced. He found the brethren there all walking in the ways of God. He had spent five years there, in connexion with Carey and Marshman; and he was now delighted to find those whom he knew as youths grown fathers in the church, matured in Christian knowledge and principle. The congregations were good, and the churches large. They met in the Christian village, and it was a season of great joy. Paru-Chrishnu had gone to his rest. He had been brought to the knowledge of truth by a tract which he received, not from a missionary, but from a travelling fakir, who was in the habit of carrying news about the country, and one day came with the news, that he had learned, at a festival, there was a new religion in the land. Paru-Chrishnu became a convert and a preacher; his brother was converted by his instrumentality; and his three sons were now engaged as native preachers. [Cheers.] He would now take them to one of the stations they visited in company with brother Parry, of Jessapore. Mr. Parry never was in this country—he was one of their West Indian missionaries, and he had been signalized as a blessed in his work. They received from his own lips many affecting accounts of the people of his flocks. In that neighbourhood, they were exceedingly disturbed by the heathen zemindars, or landlords, who disliked having Christians on their grounds. On one occasion, some of the people were apprehended and put in prison by the zemindars, and among them was the native preacher. When the Sabbath day came round, they resolved to enjoy it even in the prison, and like Paul and Silas, they began to sing praises to God. The persons in charge of them attempted to stop them; but the preacher began to reason with them and preach to them; and at length the gaoler went to the chief zemindar and told him they could do nothing with these people, and so they were obliged to let them go. [Cheers.] He (Mr. Leechman) asked one old man how old he was. He replied, nine years; "for," said he, "all the time till I knew Christ I was nothing." He was much interested by another fact related to him. One of the women was in great distress from the circumstances already mentioned. She had a little boy, and she came with him to the missionaries to tell them her troubles and be comforted by them. Her little boy, looking up to her, said, "Fear not, mother, God will provide for us." Perhaps the most interesting visit paid was to the smallest church in all India—for he was not taking the favourable specimens of what he had seen; but wished to show the facts of the matter as it really is. [Hear, hear.] Sailing up one of their largest rivers, they were overtaken by the night, and compelled to stop at an out-station—one of Mr. Parry's stations—named Calispare, where they were not at all expected, and had not intended to call. They sent a native preacher who was with them to tell the people, who soon came running together. It was a beautiful moonlight night. They walked to the chapel through an avenue of trees and bushes on which the moonbeams were sweetly playing; and when they came to this little Zoar, they found it to consist of a few houses in the form of a square, the dwellings of these humble followers of the Lamb. And there was a little cathedral church—the most unpretending place of worship he had ever seen. It was an erection of mats, covered with straw, and within were a few mats for the disciples to sit upon. But there was a pulpit, facing the door, and within two steps of it, so narrow was the building. A dozen or fifteen people were assembled there. He examined them, and was astonished at the amount of Christian knowledge they possessed. They had committed to the committee the particulars of that examination; and all acknowledged that it evinced not only a wonderful degree of acquaintance with the doctrines, facts, and precepts of Scripture, but a knowledge, on the part of these poor people, of their state as sinners, and a humble faith in Jesus. They parted from them in the hope of meeting in heaven. The native pastors at all these stations were well fitted for their work. They knew the people well, were acquainted with their modes of thought, and had, therefore, a power not to be reached by Europeans in proclaiming to them the everlasting gospel. Two of them in this part of the country were particularly blessed of God in their labours. One of them had been a Mussulman. He heard brother Parry preach, and was brought under the power of the gospel. Now he said, "The love of Jesus is the jewel of my heart—it makes me happy." They asked him how he preached; he said, "Looking at the cross of Christ, I pray for a blessing." When asked if God had given him any blessings, by bringing any person to a knowledge of the truth, he said, "I preach God converts;" and mentioned several such. There

were no houses at the out-station where they (the visitors) could stay—no kind-hearted friends able to take them in—but they had to sleep on a couch in the chapel, or in their palanquins; but amply repaid were they for all the hardships of travel by what they saw and heard. The other of these two native preachers wrote beautiful hymns—he had written one on Abraham sacrificing Isaac; and another on Christians being the salt of the earth. He used formerly to receive large sums for composing and singing songs at the heathen festivals. At Barisal they had one of the most interesting sights they had seen in all India. About two hundred persons assembled in the chapel to hear their farewell address. Brother Page said to them, "Now, before we separate, what have you got to send to the kind friends in England who have sent these brethren to visit you?" One man cried out, "Send them a bit of everything we've got." Another said, "Send them a bit of our hearts." A third said, "Send them lots of our Christian affection and love"—"which" (said Mr. Leesman) "I beg now to present to you." [Applause.] At Serampore they found the college prospering under the care of brother Denham, who was labouring alone, but with great success. The young men were examined, and acquitted themselves very creditably. The young Brahmins went to the college by the light of lanterns, at five in the morning. They found a class of these young men attending Miss Denham; for instruction in crotchet work—[loud laughter]—that they might teach this useful accomplishment to their wives—[renewed laughter]—as it is impossible to get access to the females. The mission press was worth £20,000. It brought in £1,000 a-year to the mission. They were anxious that much more should be done. They had only begun to touch India. In Bengal alone there were 21,000,000 without the instruction of a single missionary of any denomination. Some of the missionaries were themselves supporting native preachers out of their own small salary. Help must come from England. They could not believe that either the resources or the liberality of their friends was exhausted. But the other day, female friend of his own, said to him, "I must soon leave my property, and it may fall into the hands of those who will not use it as I may wish. Take a pen, therefore, and put down what I tell you;" and he put down for her, £20 for missions; £20 for the Bible Translation Society; £20 for the Baptist Irish Society; £20 for the Aged Pilgrims' Society; £50 for new chapels—£130 in all. [Applause.] He trusted this would appeal for imitation to many here, and urge them all to come to "the help of the Lord, the help of the Lord against the mighty." [Applause.]

The Rev. JOHN CLARKE (of Brown's Town, Jamaica) then gave out two verses of the hymn, "Joy to the world, the Lord is come," and offered prayer.

The Rev. GEORGE GOULD (of Norwich) moved the second resolution:—

That this meeting rejoices to learn, that some of the breaches in the ranks of the mission band, occasioned by the deceases of missionaries, both in the East and West, and which the society had to lament at its last anniversary, have been repaired; and that the committee have been directed to suitable brethren prepared to go and preach the gospel to the heathen, and take the places of those removed to their final reward, and would afresh most affectionately commend these brethren, and those who have so long and efficiently laboured in the field, to the Divine benediction and care.

The success which had attended missionary operations had been so great, that the funds at the disposal of the various societies had been drained more rapidly than the liberality of Christians had been able to supply them; and this had given some countenance to the impression, that the missionary spirit was on the decline. He was happy to say that such was not the case. As there was a tendency among some classes to delight in horrible tales and sad accidents, there was a tendency among some Christians to lay hold of any indication that the progress of Christ's kingdom was somewhat lessening. If it were meant to assert that some pastors of churches delighted in suppressing the truth, and substituting some feeble utterances which might square with a cramped and cribbed theology, then there might be some ground for saying that the missionary spirit was on the decline. [Hear, hear.] The plausible ground for the assertion was this,—that Christians were now turning their eyes more anxiously than heretofore to the organizations which had been instituted for the propagation of Christianity. It would be an ill omen if the Directors were to imagine their institution to be so infallible as not to need frequent re-adjustment. Still there was not a man in their churches who was not anxious to maintain it intact, till a better scheme was devised. He hoped the committee would feel that they had the unshaken and unshakable confidence of the churches. [Applause.] While he would do all honour to the youthful brethren, who showed themselves willing to take the places of men who had fallen on the field, covered with wounds, and to emulate their heroism, it was his privilege to rejoice, that some who had worn the soldier's harness long and honourably in this land, had gone forth to preach the unsearchable riches of Christ to the heathen. [Applause.] If the churches took no interest in the success of missionary labour, they would not thus be willing to sacrifice their pastors, whom they had long loved, and upon whose ministry they had hung with delight. [Hear, hear.] The novelty of the missionary enterprise had now ceased; but there was no reason to think that the missionary spirit had in any degree deteriorated, or that the cause was likely less deeply to stir the best affections and

thoughts of its former supporters. They had lost Carey, but he had been succeeded by Yates, in no whit his inferior; Wenger had followed Yates, and when Wenger should have finished his toil, it was to be hoped that a Lewis might be found to catch the mantle of the ascending prophet, and be anointed with a double portion of his spirit. [Applause.] A great improvement had been made in the mode of conducting missions. A few years ago, churches were planted in straggling towns at large intervals from each other; now, the eye was fixed upon large cities, and a sort of military cordon established round the district that was occupied. [Hear, hear.] It were absolutely sinful not to look at the success which had attended the operations of the society, as an indication that prayer had been continually made for the missionary by the churches at home. God sometimes shamed his Church into new devotedness by raising up unexpected witnesses for his truth; but the general course of his government was to raise up labourers and send them into the harvest-fields, in answer to the importunate supplications of the faithful. He trusted that all who were present would go from the meeting animated by profound gratitude to God for the mercy he had shown to their society, that the number of those who prayed in secret for a blessing upon it would increase, and that a holy resolve would stir up the churches to exclaim, "For Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." [Applause.]

The Rev. HENRY DUNCKLEY (of Salford) seconded the resolution. He said: To the fancy of a young provincial, the denizens of this favoured region stood somewhat midway between reality and romance; their presence seemed imposing as their venerable structures—their criticisms as enlightened and decisive as the laws which issued from their senatorial halls; their entire man seemed marked by something peculiarly magnificent, imperial, colossal, as beffited the representatives of a municipal aristocracy, round which the genius of their country poured its richest light, and which could vie with the proudest empires in the historic spoils of time. Whether or not this feeling was a delusion he should not stay to inquire; it was sufficient for him that he could claim sympathy with the assembly in a name which was "above every name," and could remember that a Christian audience was usually the last to refuse what courtesy and kindness required. [Applause.] The sacred name in which they had met supplied an epitome of the object they wished to promote. It was to honour Christ, to preach Christ, to bring all mankind into allegiance to Christ. They cared not to avow that object in all its offensive simplicity; they were there not as philosophers or the apostles of commerce, but as the disciples of Christ, and their aim was not to civilize the world, but to make men his disciples. [Hear, hear.] It was often said that they ought first to civilize, and then to Christianize; but he would say, that the religious elements of man's nature were among the most indestructible with which he was endowed; he was religious before he was civilized, and the character of his religion determined the character of his civilization. [Applause.] When every trace of civilization had become extinct, when laws, learning, commerce, and liberty had fled, there yet remained within his soul the dim, disfigured elements of religion, on which the civilizer might again lay hold. [Hear, hear.] Civilization was not the foundation of religion, but religion was at once the base and the topstone of civilization—[hear, hear]—that which imparted to it both its stability and its beauty. Did they want to raise society? Let them enter within the man—rake up the smouldering elements of his undying conscience—reason with him "of righteousness, temperance, and judgment to come"—bring to bear upon him the mighty truth of redeeming love—and they would renovate his entire nature, and fit him for sustaining all the relationships devolving upon him, whether towards God or towards man. [Hear, hear.] This was their simple but comprehensive design. Surveying man as he lay prostrate in wretchedness, cowed with a consciousness of guilt, tormented with the fury-shapes of superstition, the projecting shadows of his own fears, their object was to raise him from the dust, and to bless him with the liberty of the sons of God. [Hear, hear.] Looking upon the world in which they were placed, against the background of savage ages, lighted up with the fitful gleams of a still imperfect civilization, and summoning to their glance the dungeons where political tyranny immured its victims, the scaffold where the dauntless martyr died, and all the blood-stained trophies of slavery and war—they aspired to be able to cleanse the world from its pollutions, and make it a temple wherein God might dwell. [Applause.] It had been objected to the advocates of Protestant missions, that the success which had attended their efforts were not at all adequate to the means they employed. He begged to remind such objectors of the extreme arduousness of the task, and the comparatively short period during which their plans had been in operation. [Hear, hear.] It was true that for sixty years missions had been carried on, but even supposing they had been carried on upon an equal scale during the whole of that time, this was no period for reaping the world's harvest-home. [Applause.] Changes in the outward circumstances of mankind might be speedily brought about—a single battle might decide whether a Hungary should be enslaved or free—and a rapid stroke of policy, the work of a single night, might consign to a tomb for years the liberties of a great nation. And where the imagination was appealed to, where Jesus moved about, arrayed in all the trappings of sacerdotal pomp, where painting and poetry were employed to impose upon the senses of the people—where the theological champion, instead of putting on the whole armour of God, came forth from his ecclesiastical boudoir all jewelled and perfumed, a very glass-case model of millinery mysteries—[laughter]—followed by an invincible artillery of images and holy water—conversions might take place by a sort of magic, and nations be christened, though not, alas! Christian-

ized, in a day. [Applause.] But when the missionaries went forth to fight with error—and their aim was not merely to effect an outward change in the condition of the world, but to reverse men's habits and opinions—the result was comparatively a slow one. [Hear, hear.] Let them consider the various moral and political changes that had taken place in this country, and mark the long period which was requisite for effecting them. How many discussions were entered into, how many organizations set on foot, before the first dictates of humanity in the person of a slave, obtained a recognition from the British Senate! [Hear, hear.] Again, there was an extensive class of politicians who firmly believed that the principles of free-trade were associated with the welfare of this country: they went on battling for the last fifteen years, calling to their aid all the resources of wisdom, eloquence, and wealth. What had they now done? They had done wonders: their heroism was the theme of unmixed admiration both by friend and foe. [Hear, hear.] But was their triumph absolute? Were there no dissentients? Were there no interests in this country opposed to the course pursued? Were there not some, sanguine enough to predict an early reversal of their policy by the suffrages of the nation? [Hear, hear.] Let, then, the political projector compare the success of his projects with that which had accompanied the missionary enterprise, remembering, that when he went with his political doctrines he addressed himself to a limited population—a population bound by the same historic ties, the growth of whose ideas and opinions had been produced by the same causes, and who inhabited a space of country a point of which could be reached from any other in twenty-four hours, while the missionary had a population thirty times as great to deal with, and even supposing it was gathered within the same geographical limits, and was of the same civilization and character, it would be found that the missionary was entitled to a period of four hundred years, in order to realize a similar amount of success. [Applause.] But when they took into account the great diversities which existed in those respects, and that the political agitator was directly supported in his appeal by the wardrobes and the larders of the people, while the missionary dealt with an article and presented a blessing which man, in his blindness, did not know how to appreciate, the difference must be immensely in his favour. [Hear, hear.] Who, then, could complain of the amount of success which had been obtained? Was it inadequate? Let them look around them, and witness the movements that were beginning and going on in India, with its waning superstitions—Jamaica, with its enslaved population, brought out of the house of bondage, and silently rising to the dignity of British citizens—the Bahamas, with a larger proportion of inhabitants attending divine service than in this most Christian country [hear, hear.]—New Zealand, rescued from its cannibalism, and its sister islands of the Pacific, dotted over with schoolhouses and chapels; and if they had not sufficient gratitude and discernment to recognize God's hand in the bestowment of those great blessings, let them at least be silent. [Hear, hear.] It was true they saw by faith better things in the distance; but sufficient encouragement had already been given to stamp the missionary enterprise as the work of God, and to make it most evident that God designed by it to effect the moral subjugation of the world. [Applause.] Such was the work before them, and the progress which had been made in it, notwithstanding the obstacles which had been thrown in their way. Most apparent was it, that the weapons with which they fought were equal to the work, and able to accomplish it. What were those weapons? A human soul, with its faculties roused and stimulated by the perception of Christian truth, and a tongue capable of conveying to others its own simple and pure emotions; reason, allied with faith, kindling its affections at the altar-fires of eternal love. [Hear, hear.] These were the weapons which they wielded. Let them bring them into contact with the human heart, and mark how powerful was the interaction. Principles were imparted; as these germinated they conquered; as they were propagated from heart to heart, the missionaries' conquests spread. [Hear, hear.] The kingdom of God came not with observation; but, nevertheless, it came. [Hear, hear.] A glorious vegetation disclosed itself; the wilderness and the solitary place were glad, and the desert rejoiced and blossomed as the rose. A growth like that was permanent; it was the natural product of the human heart; it was an efflux of life; it was not bound upon the nations by legislative enactments—it was an emotion of the Divine Spirit in man's mind, which, though its growth was occasionally blighted, was destined to re-appear from age to age in forms of richer and more glowing splendour. [Applause.] If these weapons were compared with the weapons of the world, how marked was their superiority! The disciples of Charlemagne had to fight—the disciples of Jesus had to preach; the former presented to his disciples a spectacle of physical force—the latter had for their exemplar the very incarnation of eternal love, in whose soul was the mild enthronement of every virtue, who did not strive nor cry, neither was his voice heard in the street; the bruised reed he did not break, and the smoking flax he did not quench, until he brought forth judgment unto victory. [Applause.] The subjugation of nations was set forth by hideous emblems—every battle of the warrior was with "confused noise" and with "garments rolled in blood;" but the conquests of the gospel were presented under the symbols of a vineyard, a corn-field, the joyous offerings of nature at the shrine of man, and its ministers were compared to labourers sent for their work, with the peaceful pruning-hook and sickle. The disciples of the sword were as wolves among lambs; the disciples of Jesus were as lambs among wolves. How different their progress! A nation was famished, in order to provide materials for destruction—bankruptcy, the retributive vulture of conquest, inflicted on the victors scarcely less mischief than they on the vanquished; while the disciples of Jesus carried with them neither scrip, nor purse, nor sword. The former signalized their coming with Caesar's superscription—and should freedom refuse his proffered yoke, the fruits of their vengeance were beheld in ruined cities, crowned with wreaths of smoke and flame; but the advent of the missionaries was one of peace—and if in the pursuit of their work they were persecuted, reviled, defamed, what did they? Let the Prince of Missionaries reply—"Being reviled, we bless; being persecuted, we suffer it." [Applause.] The present day seemed to present special promise with reference to the future, to encourage them in the prosecution of the

missionary enterprise. Foremost among the advantages which were now presented was the tendency among Christians to correct their conceptions of Christianity, and to deepen its hold upon the minds of its professors. Away with every notion of theological development which would turn the doctrines of the atonement and the divinity of Christ into the grotesque clothing of a Pantheistic creed; but a faith was wanted more conformed to the reality of God's word, and which, while it was deeply-rooted in personal conviction, should sympathize boldly with all nature and with all life. God, through the speculative conflicts of the present day, was working out this piety, and giving the power as well as the form of godliness. The Newmans and the Strauss's were erratic enough, but they were under the control of unerring wisdom; the fulminations of the Vatican were mad enough, but they were controlled by a power which would not allow "the gates of hell" to triumph against his Church. [Applause.] In those movements there was the indication of God's hand; he was deepening the hold of Christianity upon his people, and giving it that strong place in their affections which would enable them to diffuse it throughout the world. [Hear, hear.] Let them mark the provision which God had made for spreading the gospel—a provision peculiar to the present times. [Hear, hear.] A power had been wanting, which was chiefly maritime, whose wide-spread dependencies should become the centres of evangelical light, and whose commerce should furnish both the wealth needful for the enterprise, and the means of communicating with the most distant shores. God had been silently raising this power; at his call Britain arose from the bosom of the deep, and became, in due time, the residence of arts and letters. Under his fostering care, her commerce had grown, until Englishmen were naturalized in every land. Then an enterprise spread over the world required a quicker medium of communication than had heretofore been possessed; and just at that time came the application of steam to machinery, enabling us to triumph over wind and tide as easily as stem the waters of an inland lake; and even the magnificence of this discovery had been eclipsed by the electric current—finest emblem of the mind that guided it—which promised soon to sanctify earth and ocean as the silent vehicles of holy thought. [Applause.] But the most remarkable indication of the final success of their enterprise was his disposition of political power, in giving England such a vast preponderance over other nations. Wonder of wonders was Hindostan! God had placed us there—cradle of civilization in the midst of the most remarkable superstitions—and given into our hands the charge of a hundred and fifty millions of the human race. In the strangeness of our destiny we saw the designs of God. Why had he placed us there? It was not that we should cover ourselves with glory, or gather as into a nest the riches of so many people; it was not that the splendours of Ghuznee and of Delhi should throw their radiance around the British crown, but that we should plant on the Himalayas the standard of the cross, and raise to their true dignity the populations of that ancient world. [Applause.] In conclusion he would say, that under such circumstances as he had enumerated, the promoters of any merely human enterprise might well expect success; but they had broader ground to build upon, and still stronger assurance with which to buoy up their faith. Their ambition was, the recovery of the world to God; but this was also God's purpose; it was that for which the Saviour came down from heaven; it was this which cheered him on in the path of suffering and of sorrow, and made him obedient unto death. The work was not theirs—it was God's; his Spirit commenced it, his power energized and defended it; it was one, might he say, with the constitution of the world; it was linked to the wheels of destiny; it was one of those fiery chariots on which the King of Glory rode forth conquering and to conquer. Outwardly it might look like a series of reverses and failures; inwardly, looked at by the eye of faith, it was a succession of triumphs. Their brethren might fall upon the field—Carey, and Knibb, and Burchell, and Davies, and Newbiggin, might rest from their labours; but God still lived, his will must be obeyed, and in his presence might be discerned the dawn of triumph. Yes, it was before them. With the eye of faith they might behold the vision of that happy day. It looked as yet like a fair illusion—a soft and vernal landscape, sent as if to make us feel the sterilities through which they were passing, a heavenly ideal of truth, and happiness, and beauty, sent to make us feel the distance which still separated earth and heaven. But it would be realized; the time would come when nations should become families—when they should join their hands in a holy alliance, the alliance of Christian love—when honour and piety should walk hand in hand—when holy men should have their names drawn from obscurity, and be clothed with merited renown; while those monuments on which art had loved to engrave the names of its heroes should be consigned to oblivion—when one song, the outburst of a deep feeling of love to God and man, should rise from all nations, and mingle with the strains of heaven's more glorious anthem, which should announce that the kingdoms of the world had become the kingdom of God and of his Christ. [Loud applause.]

The Rev. J. RATTENBURY (Wesleyan) moved the third resolution:—

That this meeting has heard, with great pleasure, the views expressed by the committee, in their Report, on the necessity of increasing the number of the society's missionaries in India, and cordially approves the proposal made in it for the increase of the society's income, and hopes it will be cheerfully responded to by the subscribers; inasmuch as this important object can only be attained, without an increase of the debt, by a permanent addition to the society's income. At the same time the meeting expresses its satisfaction, that during the year the income, though but little above that of the past three years, has permitted a reduction of the debt due to the treasurer, which has so long and so seriously impeded the society's operations, to the extent of one thousand pounds; and hopes that its supporters will cheerfully unite in extending its agency, rendered the more in demand on them by the opening prospects in the Eastern World, and not only on them, but on the friends of all missionary institutions, since there is no other agency provided for the conversion of the world, and the results of their labours have proved the practicability of the work, its acceptability to God.

He called to mind that Carey could not make two shoes of one size, and yet was the ablest of Bible translators. He wished he had the power of condensation, or that he could give expression to feelings without words. [The meeting was now rapidly dissolving, a great proportion having left when the last resolution was put.]

He would then make a speech once for all in this place among the members of another denomination. He would just refer to the notice in the Report of Jamaica. That notice was rendered melancholy by the disasters of the cholera. His own connexion had lost 1,500 members by that terrible visitation, and their contributions from that island had fallen off proportionately. But the Lord had strangely and blessedly turned the tide of their affliction. Their last accounts reported an addition to their churches of between two and three thousand members, and their income had risen in the same sort. After a long night of trial they had the promise of enlarged prosperity. He trusted that this blessed visitation would come to their (the Baptist) churches also. He must be pardoned for one other allusion. The Report mentioned that some of the churches made no collection for the society, and others only in alternate years. Now he must say the Wesleyans, who were notoriously good beggars—[a laugh]—did better than that. They had not a chapel, large or small, in town or country, wherever there was a minister and a congregation, that there was not also a missionary society. It was an integral part of the church. They never considered a chapel fairly opened till they had held a missionary meeting there. [Hear, hear.] They would pardon this reference [hear, hear], and he would hold himself indebted in a regular speech to the Baptist Missionary Society. [Cheers.]

G. W. ALEXANDER, Esq., of the Society of Friends, was called upon to second the resolution; and introduced by the Chairman as having shown great kindness to their missionaries in the West Indies. He said:—I should shrink from addressing even a few words to the meeting at this late hour, were it not the request of the committee that I should state the impressions produced upon my mind by what I observed of your missions, in a recent visit to the West Indies. I cannot but think that, as to the question of the utility of missions, there is scarcely to be found more interesting regions to which it has been my happiness to visit. In no part of the world to which Protestant missions have had and satisfactory evidence of their success than in those been directed are they equal in extent, in proportion to population. The result of my intercourse with those missionaries, Baptist, Wesleyans, and Moravians, was to make me value more highly Christianity in itself, independent of the denominations into which the Christian Church is unhappily divided. (Hear, hear.) We saw in those beautiful islands, which a few years since were the scenes of so much misery, wickedness, and universal demoralization, an amount of comfort as large as is to be met with in any portion of our own country—a large proportion of the population under the influence of Christian instruction, conducting themselves in a manner that would be highly creditable to the people of any community, and setting an example of liberality to our own country; so large is the amount subscribed by the humble classes for erecting chapels and schools, and supporting ministers. In Trinidad, which has a population of 60,000 or 70,000, you have two missionaries; with one of them I had the pleasure to converse, and I have no doubt that he is exercising a most beneficial influence in Port Spain. In Hayti, we visited that excellent female who is here to-day; than whom none has made greater sacrifices, or sacrifices that have been more blessed. In Jamaica we visited nearly the whole of your stations; and I can truly say there was not one that was not exercising a highly beneficial influence; one of those ministers, who offered supplication in this house to-day, has a congregation of 2,000 persons. It was also my privilege to visit there the late excellent Joshua Tinson; and I never visited any person whose deportment in the near prospect of death was more instructive and consolatory. Not to lengthen remarks made at the desire of friends, I will say, that the result of what I have witnessed is a deep interest in the success of this society, and in the labours of Christian missionaries throughout the world. [Great applause.]

The Rev. W. M. LABUM (of Sheffield) supported the resolution. He had come a long distance for the purpose of speaking, but he could only now venture to assure the committee of the zealous interest in this cause of the Baptists of Yorkshire.

The Doxology was then sung; the Rev. W. H. Bonner pronounced the benediction; and the meeting separated a little before 4 o'clock.

LONDON HOMEOPATHIC HOSPITAL.—The anniversary festival of this institution was held on Wednesday last, at the Albion Tavern, Aldersgate-street. There was a very large attendance of gentlemen interested in the cause, amongst whom were the Marquis of Douro, the Earl of Albemarle, Mr. J. P. Knight, R.A., J. W. J. Barton, Mr. Culling E. Smith, Mr. M. A. Moore, Mr. M. Sampson, Dr. Quin, &c. The Earl of Albemarle occupied the chair, and after the usual toasts, Mr. Yeldham proposed "the memory of Samuel Hahnemann." In an eloquent speech he appealed to the supporters of homeopathy for assistance in extending the benefits of the system to those who would gladly avail themselves of it, but were prevented by limited accommodation. The Chairman, in giving the toast, "Success to the Homeopathic Hospital," gave some interesting details of the progress of the institution. It appears that from 1852 to 1853, 3,008 out-patients were registered, of whom 682 were cured, and 1,437 relieved. The in-patients received during that period were 213, of whom 128 were cured and 52 relieved. The total number of patients received since the opening of the institution in 1849 was 3,221. Particular attention was drawn to the remarkable increase of out-door patients, as indicative of the growing popularity of homeopathy. Of the in-patients, sixty per cent. were stated to have been cured—many of them severe cases of chronic disease. Dr. Quin, at some length, responded to the toast; and, in the course of his speech, referred to the fact that a daughter of Hahnemann was then present in the gallery. The subscriptions announced amounted to £712 6s. 2d. Several other toasts were given and responded to in the course of the evening. A considerable number of ladies were present in the gallery.

WHAT AN EAST WIND DOES.—The recent long-continued easterly wind has been the most protracted and "hard-hearted," as the pilots term it, that has been known for years. Many of the crews of the ships which were kept knocking about in the choppy Channel, were absolutely reduced to a starving condition; and in one instance lived on cocoanuts for nearly three weeks! The non-arrival of foreign-going shipping in the docks has also produced the greatest distress amongst the many thousand labourers who are dependent upon the unloading of cargoes. It is computed that upwards of 200,000 tons of cotton for the Liverpool market was kept back.

A GREENACRE MURDER IN MANCHESTER.—The head of a middle-aged woman has been found in the river Irwell, near Manchester. It was crammed into a reticule-basket, over which a piece of printed calico was fastened. The head had been severed from the trunk by a sharp instrument; but a surgeon is of opinion not from a corpse under dissection. The police have had the river dragged in search of the body, but in vain.

EXTENSIVE FIRES ON MOSS LAND.—During the last four or five days a large tract of land, in the parishes of Prescot, Bickerstaff, and Ormskirk, about nine miles from Liverpool, has been on fire, which at every increase in the strength of the breeze, breaks out into sheets of flame extending over several acres. The whole of the property belongs to the Earl of Derby, the loss to whom will be very considerable—certainly several thousand pounds. The fires appear to have broken out in various directions from a variety of causes—among others, sparks from the passing railway trains, as the fire rages mostly on the banks of the East Lancashire Railway.

IMPORTANT MINERALOGICAL DISCOVERY.—The Newcastle Journal states that most important discoveries of first-rate iron-stone have been recently made in the oolite district near Thirsk, amongst which are the beds known as the Cleveland and the Northampton. There is a great variety of ores, the iron being found in combination with the lime and sandstone as well as the clay of the geological formation.

FLIGHT OF MR. FEARGUS O'CONNOR.—Mr. Feargus O'Connor arrived at Liverpool on Friday night, and put up at the Queen's Hotel. The next morning at an early hour, he went on board the royal mail steam ship "Canada," which sailed about one o'clock for the United States. The object of Mr. Feargus O'Connor's flight is said to be to avoid the commission of lunacy which has been issued against him.

SEVEN CHILDREN BURNED TO DEATH.—The village of Renton, about sixteen miles from Glasgow, has been the scene of a most appalling catastrophe—the destruction of two dwelling-houses by fire, and the death of seven children. It appears that the villagers were ignorant of the fire having broken out till too late, for no attempt was made to rescue the children, and it is probable that the smoke had suffocated them, and prevented them from crying for assistance. There being no fire-engine in the village, both houses were totally consumed. When the bodies were extricated, they were so much charred and disfigured as not to be recognizable even by their own parents, with the exception of two brothers, who had evidently perished in each other's arms.

LYNCH LAW IN CHELSEA.—A few days ago a report was circulated that a woman, named Sarah Cox, living in Green-street, Mariborough-road, had put a child, a little girl eight years old, upon the fire, and burnt her to death. This statement was generally believed, as it was known in the neighbourhood that the child had, for a lengthened period, been ill-treated by her mother. An inquest was held on the body, at which the medical evidence was to the effect, that the child died from the effects of the fire; but, as its origin could not be ascertained, the jury returned an open verdict. This did not satisfy the neighbours, and they determined to take the law into their own hands. At the funeral, at St. Luke's church, upwards of a thousand persons assembled, and the woman was struck with stones and covered with mud. She escaped from her house during the night, which much enraged the mob. The wagon containing her goods was met in the streets, and the work of destruction commenced. Mahogany tables, drawers, and bedsteads, were broken into a thousand pieces; beds cut open, and feathers and flocks thrown into the road; china and looking-glasses smashed, and every article destroyed. The police interfered, but the crowd at this time (nearly twelve o'clock on Tuesday night) was upwards of five thousand persons, and their efforts were unavailing. The mob then again repaired to the house, thinking the woman was in the neighbourhood. They remained there nearly all night, and began again to assemble on Wednesday morning, and to increase during the day, vowing to murder the object of their indignation if she was to be found.

DEATH OF A "CELEBRATED" CHARACTER.—Mr. George Sealey Waggett, who obtained so much notoriety in connexion with the late St. Albans election Petition and subsequent Bribery Commission, died at his residence, George-street, St. Albans, yesterday week. The deceased was in his 65th year.

THE HEALTH OF THE LORD CHANCELLOR.—In consequence of a severe attack of lumbago, the Lord Chancellor has been unable to take his seat for several days past.

PLYMOUTH.—Mr. B. Escott has addressed a large meeting of the electors, and received their unanimous declaration that it is not he who divides the Liberal interest.

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The Nonconformist.

SUMMARY.

A GOVERNMENT holding office in opposition to the known wishes of a great majority of the people and of Parliament, unconstitutional as may be its position, and dangerous the precedent which it establishes, is not without some compensatory advantages. It exists upon sufferance; and feeling how necessary it is, with a view to gain time, to refrain from acts which would needlessly irritate opponents, it becomes, on all minor matters, courteous and compliant. Mr. Disraeli, probably, is not by nature and temperament less imperious than Lord John Russell. But the exigency of his position tames his tone, and, on many questions mooted since his accession to office, he has delivered himself in a much more conciliatory spirit than we were accustomed to look for in the Whig Premier. We refer to these instances, not with any view of indicating a preference of Mr. Disraeli to Lord John Russell—we have no doubt that if the former gentleman had at his back as great a working majority as usually supported the noble lord, he would treat with little ceremony many matters which he now approaches cautiously and blandly. But we are willing to appreciate such good as may be found to accompany a serious evil, and to qualify our deep distrust of the Derby Administration, by our gratification at the smaller benefits which its accession to office has brought with it.

Take, for example, the tone and manner of the Chancellor of the Exchequer in his speech on Mr. Milner Gibson's motion for the removal of what are ordinarily termed the "taxes on knowledge." It would, indeed, have been a hard task to set aside the lucid chain of argumentation constructed by the hon. member for Manchester, and impossible, perhaps, to obliterate those impressions which he had produced upon the House by his vivid illustrations of the evils consequent upon this part of our financial policy. But Mr. Disraeli, compelled, as he felt himself to be, to oppose the motion, might have imitated Sir Charles Wood, and opposed it drily. He did not take this course. On the contrary, he evinced some sympathy with the motion which nevertheless he was bound to resist—he gave fair and honest reasons for withholding his consent, at least for the present—and he intimated pretty broadly that the tax on advertisements and the stamp duty on newspapers were under the consideration of the Government, and need not be dealt with as absolutely necessary for the purposes of revenue. But he could promise nothing until he made his financial statement for the year, which he purposed doing on Friday evening next. On the ground of this favourable notice of the motion by Mr. Disraeli, Mr. Wakley moved, and Mr. Cobden seconded, the adjournment of the debate to Wednesday, the 19th of May. We are inclined to hope that the advertisement duty, at least, will be finally given up.

Again, a similar spirit of compliance was evinced in regard to Mr. Horsman's motion on the presentation of Mr. Bennett to the vicarage of Frome. In this case, the infraction of canon law by the Bishop of Bath and Wells was clearly made out, and there was a strong probability that the motion, if directly opposed by Government, would, nevertheless, be carried. It was suggested by Lord John Russell, that Ministers should make a friendly inquiry into all the circumstances connected with this transaction—a suggestion which the Chancellor of the Exchequer willingly adopted, promising, at the same time, that the inquiry should be *bond fide*, as well as friendly. But in addition to this, the right hon. gentleman, avoid-

ing the example set him by his predecessors, refrained from snubbing Mr. Horsman, admitted that the subject was one of incalculable importance, and properly brought under the notice of Parliament, and conceded that if law was unable to deal with the case, law should be framed strong enough to grapple with it. We believe a question will be put to the Chancellor of the Exchequer this night (Tuesday) as to the result of the inquiries he promised to set on foot, and his answer will probably appear in our Postscript. We have dealt with the whole matter in our first Ecclesiastical article, to which we must refer our readers for the views we take on this somewhat extraordinary illustration of State-church policy.

Here our satisfaction with the course pursued by the Government terminates. The evasive and shuffling manner in which Lord Derby, in answer to the inquiries of the Marquis of Clanricarde, concealed his real intentions in regard to the Maynooth Endowment Act, which, it is to be borne in mind, he moved in the House of Lords, reflects the utmost discredit upon his Government, and completely extinguishes his reputation for open and straightforward honesty. He is disappointed, he says, with the fruits of that act, and would be willing to support a motion for inquiry. He has no present intention of altering the existing law, but if circumstances were to arise which should induce the Government to take another course, ample notice will be given in both Houses of Parliament. Earl Grey on the occasion spoke of the property of the Established Church as having been wrested from the Roman Catholic Church by the arbitrary power of law. To this the Bishop of Cashel gravely demurred, alleging that, whatever was true of the Church in Ireland, was equally true of the Church in England. The fact was, he said, that the majority of the clergy in both countries went over to the Reform doctrine—"with this distinction, however," added Earl Grey, "that in Ireland they went alone, in England they took their flocks with them." There is, perhaps, more of smartness than of truth in this reply, and, as it seems to us, both the objection and the answer to it involve a misconception. The property, in both cases, was set apart by the State, not as belonging to a particular order or incorporation of men, but with a view to promote the teaching of a particular class of religious doctrine. The State, in laying down the conditions on which the property should be enjoyed, asserted the right of supreme proprietorship, and, with regard to the great bulk of it—namely, tithe—it may be asserted that the nature of the property proves that it could only have become such by *virtue of law*. From earliest times till now, it has been treated as under the exclusive control of Parliament, and the Legislature has now precisely the same rights to appropriate it to secular purposes, as it formerly had to authorize its application to religious purposes.

The great debate of the week has been on Mr. Secretary Walpole's Militia Bill, on which topic we have spoken more at large elsewhere. The debate itself was certainly in favour of some increase to our "national defences." But nobody could be found to contend very zealously for the ministerial measure. Other and less burdensome proposals for securing our national safety were made in abundance, but the second reading of the Militia Bill was carried by 150 majority. Lord John Russell and two or three of his colleagues opposed the bill on the ground of its intrinsic worthlessness, and, with a modesty all his own, the noble lord entered into a minute comparison between it and the bill proposed by himself. Lord Palmerston seized the occasion for reading his former chief a severe lecture on the indulgence of a factious spirit. Mr. Roebuck, who spoke in his usual tone of oracular self-complacency, and contempt for other men, magnified the danger, asserted that the French army best represented the French people, and concluded by stating his intention of opposing the bill. The *Times* represents the debate as a good illustration of the serious patriotism of the British House of Commons, and their disposition, even at a critical moment like the present, to look to the security of the country, before complying with the necessities of political partizanship. For our own part, we can give it credit for no such disinterested motive. Both parties are ready to unite, and always have been, in widening the field of patronage and pay. Five hundred petitions have been presented to the House against the Militia Bill since Easter, but, in such matters, the remonstrances of the people who will be called upon to meet the expense are usually treated with the profoundest indifference.

The only other matter of Parliamentary intelligence requiring comment is the introduction of the St. Albans Disfranchisement Bill into the House of Lords. Their lordships are squeamish when it is proposed to visit electoral corruption with pains and penalties. The evidence taken before the Commission, upon whose report the bill is founded, did not satisfy the nice sense of justice which holds its place in patrician breasts. They, therefore, resolved to admit counsel to plead

at the bar of the House against the proposed measure. The indulgence does not seem to have been properly valued by those in whose favour it was granted, and the offer of their lordships has been respectfully declined. Within a few days, therefore, St. Albans, as a Parliamentary borough, will become extinct.

Domestic matters, beyond the precincts of St. Stephen's Chapel, present little in the way of novelty or interest. Nothing very fresh or remarkable has occurred during the week in the electioneering line—nothing, at least, which invites observation. The chief subject which agitates the metropolitan public at the present moment, is the preservation of the Crystal Palace. A sub-committee, appointed by a more general one, of which Sir Joseph Paxton is the chairman, has made a proposal to vest the building by act of Parliament in trustees, to lease it under certain conditions to be specified in the act—to allot a portion of the edifice to a Winter Garden, embellished with fountains, statuary, geological specimens, and other interesting objects—to appropriate another portion to the reception of new inventions, and of a "trade collection" in illustration of the commerce of the country—and lastly, to have in it a Gallery of Design for the promotion of taste among manufacturers and the public, to which may be added lecture-rooms and museums. The expense required is proposed to be met on the self-supporting principle, which it is said some of the first capitalists in the country are prepared to guarantee. The report of the great meeting held yesterday in Exeter Hall will be found in our Postscript, and we sincerely hope that Mr. Heywood's motion fixed for Thursday evening will result in a resolution of the House of Commons to preserve the Crystal Palace intact.

The news from France is of a tenor not very palatable, it may be presumed, to the Prince President. In the first place, it seems that the Northern courts of Europe, Russia and Prussia, will not admit Louis Napoleon into the list of hereditary monarchs. If France should demand it, they might consent to his becoming Emperor for life, but they would recognise no right in his heirs and successors. In other words, they will only tolerate him as a warming-pan for the Bourbon family. Nor is this the only check he has been destined to receive. The civil tribunal of the Seine has decided that the court is competent to take cognizance of the confiscated property of the Orleans family, fixes a day for discussing it on its merits, and condemns the Prefect of the Seine to the costs of the incident. Will Louis Napoleon dare to override the judgment of a tribunal which declares itself exclusively competent to decide on questions of property, of validity of contracts and of prescription, as well with regard to the State as to private individuals?

Notwithstanding the accord of Austria and Prussia in politics, their rivalry in commercial matters has never ceased. Having triumphed over her rival in diplomacy, Austria has bent her efforts to overthrow the supremacy of Prussia in the field of commerce. But here the attempt has not been so easy of accomplishment. All the resources of Prince Schwarzenberg were brought to bear upon this object with but little result. Prussia remained at the head of the compact and well-organized Zollverein—the Southern members of which, though favourable to Austria, are tied to it by self-interest. The time for the periodical meeting of that body has again come round, and the questions to be decided affect not only its future arrangements, but its very existence. The Zollverein is now sitting in Berlin. A Custom Congress has just terminated its sittings at Vienna, and Austrian diplomacy has succeeded in gaining over to its side Bavaria and many of the Southern German States, and in inducing them to demand the dissolution of the Zollverein. The issue of these renewed struggles between Austria and Prussia will be watched with interest—the former being in general the representative of monopoly—the latter in favour of a liberalized tariff. Should the result be the secession of the Southern States to the Austrian League, Prussia will probably form a fresh union with the whole of Northern Germany for commercial purposes, and enter upon the new combination by further advances in the direction of Free-trade. It is some satisfaction to find that hope is not quite dead in Germany, but that out of the rivalry of the two great powers in matters affecting material interests, political improvement may result.

THE MILITIA BILL.

THE House of Commons, by a majority of about two to one, have affirmed the necessity of an immediate increase in our "national defences," which increase has been proposed to them by two successive governments in the shape of a Militia Bill. They regard the Executive as responsible for the security of the country, and they are willing to take its word as to the amount of force required for the successful discharge of its duty. On the assurances of men holding office in opposition to the known will of the people and Parliament, they

have virtually consented to fling away upwards of a million pounds sterling, and to make a considerable permanent addition to our annual expenditure, for the purpose of raising a semi-military body from the very dregs of the people, of infusing into them martial tastes, of subjecting them to a short period of drill and discipline, of putting arms into their hands, and of finding, when they are really wanted, if, indeed, they ever should be, for defensive purposes, either that they are not forthcoming, or that when arrayed they are comparatively worthless. This decision, viewed in connexion with several foregoing circumstances, bears upon the face of it some other design than that professed by the parties who have concurred in it. Let us note two or three of the anomalies which have characterised the introduction of this bill!

In the first place, we have the most positive assurances, both from the present and preceding Governments, that our relations with foreign powers are on the most friendly footing imaginable. At the commencement of the present session, Lord John Russell took occasion to throw contempt upon the invasion panic, then recently got up, and to disclaim all fear for himself and his colleagues that the French people were so lost to all the feelings of humanity, as to undertake a war for no other purpose that could be conceived than to try the efficiency of their weapons in the work of destruction and butchery. On the same night, the Earl of Derby gravely took our press to task for the severity with which it had commented upon the acts of Louis Napoleon, and professed a confident belief in the friendly feelings and intentions of that autocrat towards the British Government and people. Even now, it is stoutly denied that the ground for proposing this increase of our "national defences" is any suspicion that we are exposed to the perils of a sudden rupture with the French President. The state of things, we are told, to meet which this measure is proposed, is ordinary, not extraordinary—has existed for many years, and will continue to exist in all probability for some considerable time to come. Our first cause for wonder, therefore, is that, under such circumstances, it can be considered necessary, for the mere purpose of defence, that the Executive Government, at the fag end of an expiring Parliament, should press for an immediate settlement of this question. If no special danger exists, as we are informed, why are we called upon to act, at the present moment, with as much precipitancy and disregard of attendant evils as if it did.

But, secondly, supposing that the pacific assurances of Ministers are to be regarded as formal and official only, given with a view to preclude hostile feeling abroad, rather than to express an honest judgment in relation to our security at home, and that the Government has reason to entertain suspicions which it would be improper and impolitic to confess in the public ear, it strikes one as somewhat strange that such preparations as were obviously within reach have not been made to meet the fancied danger. Our first reliance, in case of attempted invasion, must be upon our fleet. We have ships enough, scattered elsewhere for purposes which no one can divine—but the Government does not order them home for the protection of our coasts. We have a commercial steam navy which, under certain arrangements, might be made available in a few days for the safety of our entire sea-board—but nothing is done, nothing proposed, by Government to place this immense force within early call and use. Thousands of gentlemen, not long since, offered to form themselves into "rifle corps," to arm and equip themselves at their own expense, and to place their services at the disposal of Government on the first appearance of an enemy upon British soil—but their offer was refused, their patriotic ardour was chilled, and preference was given to another class of volunteers, attracted by a pecuniary bounty, inspired by none but the lowest motives, incapable of enthusiasm, and as likely as not to be missing long before they are wanted. How can common sense reconcile this course of proceeding with any well-grounded fear of the chances of invasion? If the security of the country were *really* the object of Ministers, how happens it that they slight every prudent precaution for warding off peril, except that of organizing a militia, which seems to be the least promising of any?

We observe, thirdly, that all parties are laying great stress upon the celebrated letter of the Duke of Wellington, written some years ago, in which he expresses a fear that he might be deemed rash by military men for engaging to defend the country against invasion with our existing military, and a large additional force of militia men. Now, history informs us that the noble Duke, when a much younger man, undertook the defence of the kingdom of Portugal against two French armies occupying the immediate neighbourhood, amounting together to a much larger force than any which it is supposed can be safely landed in Great Britain; and that, with an army not larger than that now available for our defence, he achieved his undertaking, and rescued the Peninsula from

the gripe of Napoleon. In that case, all the chances were in favour of the French. They had no intervening sea to cross, no Channel fleet to encounter, no disembarkation of men, armaments, and stores to effect. In the case supposed, they will have to confront all these adverse conditions—whilst our commander-in-chief will be at home, possessed of all the resources and facilities of a rich and populous country, and cheered on by the enthusiasm of the people—and yet that which was not esteemed too rash for attempt with all the probabilities against him, is now deemed too rash to rely upon with all the probabilities in his favour.

Fourthly, we find the language held by leading and responsible statesmen when out of office, upon the subject of our "national defences," to vary considerably from that which was held by the same men in office. Lord John Russell scrupled not to surrender power, simply because the *title* of his measure for placing the land in a state of security was changed by an ex-colleague, and both he and other members of his Government voted against the second reading of the Militia Bill proposed by the Derby Cabinet. We take it, that the danger cannot be real and urgent, when the leaders of political party can play with it for merely party purposes. We do not believe, notwithstanding the vast majority in favour of the bill on Monday night, that any one seriously dreads, or even expects, a sudden invasion by the French. From first to last, the course pursued has been such as to prove that *this is not* the real ground of the measure now under the consideration of Parliament. The chief motive for it must, we think, be looked for elsewhere.

What, then, is the probable purport of this measure? Why do Ministers neglect the most obvious and efficient means of defence, and persist in requiring this which is the least promising of all? We suppose that the military market is overstocked. The peace of Europe has been maintained so long, that employment and promotion have become increasingly difficult. Eighty thousand men will require a great deal of officering—and will open up an extensive field of patronage—and will get rid of a vast number of troublesome applicants. The recall of our ships from stations where they are useless, the placing of our commercial navy in a condition which would render it available for defence, the enrolment of volunteer rifle corps, or even a trifling addition to our regular army, would not have answered this purpose so well. This we apprehend to be the true secret of the strange and otherwise unaccountable preference given to a resuscitation of the militia force. Looked at in this light, the proceedings of all parties appear consistent enough. Viewed in any other, they assume most of the characteristics of what the world calls "*humbug*."

THE EXPECTED PLUM.

THE debate of Thursday exhibited the knowledge-tax question at that hopeful point which it takes years to reach, but at which it is very undesirable to remain—the point at which timely energy may ensure immediate success, and apathy indefinitely delay it. The Chancellor of the Exchequer has assented to Mr. Milner Gibson's annual representation of the evils of the excise duty on paper, and announced that the advertisement and stamp duties are among the imposts reviewed by him when preparing to dispose of his surplus.

Without presuming that Mr. Disraeli intended to convey an assurance which he distinctly disclaimed, we may hope that Friday evening will disclose one of the three imposts against which we have repeatedly weighed among the taxes which it will be his pleasant duty to remit. Having admitted that the advertisement duty is mischievous in operation and unimportant in yield, the arbiter of fiscal destinies can scarcely refuse to expunge it from his ever ill-favoured scroll. The selection we have supposed would be a happy one. The removal of the paper duty would release the manufacturer from the intolerable annoyance of excise supervision, create almost a new sphere of industry, and sensibly cheapen the production of every article of which paper is the basis. The abolition of the penny stamp would indefinitely increase the number and circulation of newspapers, and thereby provide at once for the wider diffusion of political knowledge and the surer concentration of public opinion. But the advertisement duty, while aggravating the excise restrictions upon industry and the stamp-office fetters upon knowledge, is emphatically a commercial grievance. It is much the same thing as a tax upon the exhibition of articles in a shop window, and upon bargains effected in the market-place. The newspaper sheet is a frame in which Savory displays his watches, Mecchi his razors, Murray his books—a bazaar in which the horse-dealer parades his cattle, the auctioneer erects his rostrum, and the labourer proffers himself for hire. It is an extension of the glass front—a public proclamation of the wish to

do a little private business. He who avails himself of the accommodation, has not only to pay for it, but to pay the Government for permission so to do. The watch, the razor, the book, and the hunter, is each rendered more difficult to sell, and higher in price, by the cost of the permit, and the extra rate at which the accommodation is charged. It is no longer of use to say that the enhanced cost to the consumer is imperceptible—since it has been proved that five shillings duty on a quarter of corn sensibly diminishes the size even of penny loaves. Experience of the benefit of Free-trade with the world, has made us all wide awake to the evils of restrictions upon internal commerce. Every tradesman knows that his advertising bill is paid either by deductions from his profits or by the enhanced prices of his commodities; and that if its amount were reduced, competition would compel him to share with his customers the advantage. Especially conscious is the servant "out of place"—whether in the highest rank of servitude, with the curate; or in the lowest, with the cook—that the Government eighteenpence is so much minus his chance of employment on the average, sixpence a line, for the privilege of asking "leave to labour and to live." The *Times* tells us that this class of advertisers pay seventeen per cent. of the entire sum paid as duty for one impression of that paper. The *Daily News* takes the trouble to pursue the calculation:—

"Of the 1,200 advertisements in Thursday's *Times*, 710 were general advertisements, under ten lines in length, which—with those inserted by servants, also under ten lines each—made up 910. Only 290, therefore, exceeded ten lines each in length, showing that three-fourths of the 1,200, being short advertisements, emanated from the industrious and trading classes, to whom publicity is bread. We have also ascertained that 200 'want places' occupy altogether no more than 686 lines; and as £16 duty was paid upon them, the 'out of place' patrons of our contemporary actually paid sixpence a line to the Government; while the landed proprietor with an estate to sell, or the public company with millions of capital, paid per line for their announcements a proportion of duty which no coin is so small as to represent."

In a country where labour is more in demand than in supply, this would be an unwise arrangement—but here, and now a thousand every day quitting our shores in quest of certain and well-required employment; many, less fortunate than those who flee, tied to a soil that yields them scanty sustenance; an invisible multitude of desponding units ever mingling with the heedless busy in pursuit of the "something" that never "turns up;" it is cruel in such a case to add to the odds against the unfortunate—to help to keep apart capital and industry, of whose union alone prosperity can issue.

Whether or not the Government surrender this obnoxious and oppressive impost, we trust, for the sake of their own character, and the honour of English law, they will revoke an intimation that was given on Thursday evening. In reply to Mr. Milner Gibson, the Attorney-General acknowledged that it was intended to obtain a writ of error in the case of the *Household Narrative*, with a view to a second trial. Our readers will remember the history of this affair—how the Board of Inland Revenue suppressed the *Norwich Reformer*, the *Stroud Free Press*, and some other unstamped monthly publications, and proceeded to lay hands on the *Freeholder*; but, resisted by Mr. Cassell, and compelled to touch all or none, agreed to try the question by Mr. Dickens's *Narrative*; after repeated postponements, at length brought the case to trial, and were adjudged to be in the wrong by three out of four of the Barons of the Exchequer. It appears that the Whig officials, smarting under their defeat, and reckless of litigation that can cost them nothing, resolved upon dragging Mr. Dickens into proceedings the duration and expense of which are absolutely unlimited. This was like the men—nothing better could be expected from the authors of the London Dock trials. The new Attorney-General justified his assent to the carrying out of this infamous purpose by the necessity of ascertaining, definitively, the state of the law. But why is he not content with the decision already given? The judges declare that such publications as Mr. Dickens's are not liable to the stamp-duty—surely that is sufficient indemnity to the Board for non-interference with the publications in question; and, if private parties deem themselves injured, let them contest the question. Mr. Disraeli confesses to a kindly recollection of his old vocation, and pleads the stern responsibilities of the financier against the claims upon his sympathy as a litterateur. Here, however, is no question of revenue, no demand for the excision of a profitable injustice, or the abolition of a lucrative monopoly. He is asked only to discharge his duty as an upright statesman, in protecting a fellow-citizen of the republic of letters—to refuse the inheritance of dishonour bequeathed by his predecessors, and disappoint the malevolence of defeated extortioners.

THE LAW, THE SWORD OF DAMOCLES.

ONCE more the voice of rightly constituted authority is heard in France. The *coup d'état*

of the 2nd of December scattered the National Assembly as it was in the act of recording its solemn protest, and broke up the High Court of Justice with the condemnation of the traitor on its lips. The "infant terrible" violated the very sanctuary of Liberty, as well as slew her worshippers, overthrew the shrine of Law, and struck with speechlessness the venerable oracles of Justice. At length, the deity returns to one at least of its temples. The judges whom the tyrant compelled to swear allegiance to his person, declare their functions superior to his will, and claim to pronounce, according to the principles of ancient law, upon the boldest and most rapacious of his arbitrary decrees.

The event is important in itself, but more so for what it promises. It marks the turn in the tide of the usurper's fortunes. It shows him that though he trampled upon, he has not extinguished, the vestal fire of judicial independence. It challenges him to renew the conflict which he gained by surprise; and to repeat, if he dare, his brute-force reply to the arraignment of the highest tribunal of France. It conveys to his startled ear a whisper of the moral sense of Europe. It warns him of the ultimate revocation of his every sentence of expulsion and robbery. It beckons to the exiles of Brussels and London to be of good heart—assures the professional advocate that he does not speak in vain, though he pleads against the master of four hundred thousand bayonets—revives society with the breath of returning security. It raises a rampart from behind which the faithful soldier of the Republic may reconstruct his batteries, and lifts a shield above the heads of the conspirators for justice. It turns aside the barrel or the blade of the assassin by the stroke of law. It is Louis Napoleon's first sight of that sword of Damocles which hangs over the tyrant in his voluptuous repose, and follows him at every ambitious stride.

ASSOCIATION FOR PROMOTING THE REPEAL OF THE TAXES ON KNOWLEDGE.—The Committee of this vigorous and economical association, whose agitation has now been carried on for three years, and the whole expense only about £380, have put forth a circular in which they say:—

The objects specially contemplated, for the present year, are:—to organise district societies in the metropolis and elsewhere, which shall give the agitation a more popular character; and to give lectures in the provinces, whereby the people may be thoroughly acquainted with the importance of the question, so as to produce results at the general election.

For these purposes, a fund of £500 is required. Subscriptions to be paid to the Treasurer, J. A. Novello, 69, Dean-street; or to William Wickham, 8, Kingsland-terrace.

We confidently appeal to all friends of Free-trade, and to all friends of education, for a subscription proportionate to the means of the giver and the worthiness of the contemplated object.

Any person sending subscriptions by post, and not receiving a formal receipt within a week, is requested to write to the secretary of the association.

By order of the Financial Committee,

RICHARD CORDEN, Chairman.

THE GOVERNMENT AND SANITARY REFORM.—A deputation from the Metropolitan Sanitary Association—very numerous, and headed by the Bishop of London—has been received by Lord Derby, and assured by him that "short as the session would be, the Government was in hopes of doing something towards settling the important question of intramural burial before the separation of Parliament."

CONSEQUENCES OF THE JUDGMENT AGAINST MR. SALOMONS.—Mr. Alderman Salomons suffers something more from the judgment delivered in the Court of Exchequer last week than a confirmation of the civil disability previously alleged to attach to his religious persuasion. Not only are heavy pecuniary fines recoverable from him, but he is visitable with the penalties of a "recusant," as defined in days of rampant persecution.

METROPOLITAN AND PROVINCIAL LAW ASSOCIATION.—The annual general meeting of the members of this Association was held on Wednesday, at the offices of the Association, 8, Bedford-row, Mr. E. W. Field in the chair. A detailed Report from the committee of management was read by the Secretary, Mr. W. Shaen, giving an account of the labours of the Committee during the past year to promote reforms in the law, and to uphold the interests of the profession. The Committee entertain strong hopes that the annual certificate duty may be repealed this year, the present Chancellor of the Exchequer having last year supported Lord Robert Grosvenor's motion for the repeal. After the Report had been received and adopted, thanks voted to the various honorary officers, and the Committee for the ensuing year appointed, a discussion took place upon the position and prospects of the profession generally, in the course of which a suggestion was made by Mr. G. Thosley, of Manchester, that the Association should, from time to time, hold aggregate meetings of the profession in some of the principal provincial towns throughout the kingdom. The suggestion was supported by Mr. J. Sudlow, of Manchester, and Mr. Ryland, of Birmingham, and will probably be acted upon. The balance-sheet showed the funds of the Association to be in a healthy condition.

DIVISION ON THE MILITIA BILL.

AYES—315.

Adderley, C B	Edwards, H	Miles, W	Peel, F	Scobell, Captain	Thompson, Colonel
Anson, Viscount	Egerton, Sir P	Milnes, R. M	Peto, S M	Scrope, G P	Thornely, T
Arbuthnott, Hon. H	Egerton, W T	Moody, C A	Philipps, Sir G R	Seymour, H D	Townshend, Captain
Archall, Captain M	Emlyn, Viscount	Morgan, O	Pigot, F	Shafto, B D	Trevor, Hon. T
Arkwright, G	Estcourt, J B B	Mullings, J R	Pilkington, J	Smith, B. Hon. R	Villiers, Hon. C
Bagot, Hon. W	Euston, Earl of	Nans, Lord	Ponsonby, Hon. C	F Smith, J A	Walkey, T
Bailey, C	Evelyn, W J	Napier, J	A C	Smith, J B	Walmsley, Sir J
Bailey, J	Farnham, E B	Need, J	Ricardo, J L	Smythe, Hon. G	Watkins, Colonel L
Baldile, H J	Farrer, J	Noel, J	Rice, E B	Somerville, Et. Hon. W. Wilcox, B M'Ghie	Williams, J
Baldock, E H	Fellowes, E	Newdegate, C N	Robert, T J A	Sir W M	Spearman, H J
Baldwin, C B	Ferguson, Sir R A	Newport, Viscount	Roeback, J. A.	Stansfeld, W R C	Williams, W
Bankes, Et. Hon. G	Filmer, Sir E	Noel, Hon. G J	Romilly, Colonel	Strickland, Sir G	Wilson, M
Baring, H B	Foyer, J	Norreys, Sir D J	Romilly, Sir J	Russell, Et. Hon. E	Wood, Sir W P
Baring, Right Hon. Forrester, Hon. G C	Forbes, W	O'Brien, Sir L	Russell, E C H	Stewart, Admiral	TELLERS.
Sir F T	Forres, C	O'Connell, M J	Scholefield, W	Salwey, Colonel	Tanner, H W
Baring, T	Fox, R M	O'Ferrall, Et. Hon. R M	Thicknesse, R A	Thicknesse, R A	Rich, Mr.
Barrington, Viscount	Fox, S W L	Ossulston, Lord	Peel, F	Evans, Sir De L	
Barrow, W H	Freston, Colonel	Owen, Sir J			
Beckett, W	Freshfield, J W	Packe, C W			
Bell, M	Frewin, C H	Pakington, Et. Hon.			
Benbow, J	Fuller, A E	Sir J			
Bennet, P	Gallaway, Sir W P	Palmer, R			
Bentinel, Lord H	Gallway, Viscount	Palmerston, Viscount			
Beresford, Et. Hon. W	Gaskell, J M	Peel, Sir R			
Bernard, Viscount	Gilpin, Colonel	Peel, Colonel			
Best, J	Gladstone, Et. Hon. Col.	Repton, Hon. Col.			
Blackstone, W S	W E	Pinney, W			
Blandford, Marquis of	Goddard, A L	Plowden, W H C			
Boldero, H G	Gooch, Sir E S	Porta, M			
Booker, T W	Gore, W O	Powlett, Lord W			
Booth, Sir R G	Gore, W R O	Prime, K			
Bowles, Admiral	Geulburn, Et. Hon. H	Rephagh, D			
Bramston, T W	Grenaby, Marquis of	Pusey, P			
Bremridge, R	Greene, T	Reid, General			
Bridge, Sir B W	Grogan, E	Repton, G W J			
Brisco, M.	Guerney, Lord B	Richards, R			
Broadwood, H	Hale, B B	Rushout, Captain			
Brocklehurst, J	Halford, Sir H	Sandars, G			
Brooke, Lord	Hall, Colonel	Sandars, J			
Brooke, Sir A B	Hallowell, E G	Scott, Hon. F			
Bruce, Lord E	Halsey, T P	Seymour, H K			
Bruce, J. L. C	Hamilton, G A	Sheilburne, Earl of			
Buck, L W	Hamilton, J H	Sibthorpe, Colonel			
Bulkeley, Sir R B W	Hamilton, Lord C	Sidney, Mr. Ald.			
Buller, Sir J Y	Hardinge, Hon. C S	Somerston, Viscount			
Bunbury, W M	Harris, Hon. Capt.	Sootheron, T H S			
Burghley, Lord	Hayes, Sir E	Spencer, R			
Burrell, Sir C M	Henley, Et. Hon. J	Stafford, A			
Burroughs, H N	Herbert, H A	Stuart, J			
Butler, P S	Herbert, Et. Hon. S	Sturt, H G			
Buxton, Sir E N	Herries, Et. Hon. J	Talbot, J H M			
Cabell, B B	Hetherote, Sir G J	Taylor, C R M			
Campbell, Hon. W	Heneage, C H W	Tennyson, R			
Campbell, Sir A I	Henty, Et. Hon. J	Tennyson, E K			
Cardwell, E	Herbert, H A	Thesiger, Sir F			
Carey, W H P	Herries, Et. Hon. J	Thompson, Mr. Ald.			
Carter, J B	Heseltine, Sir G J	Tollemache, H. F J			
Castlereagh, Viscount	Hervey, Lord A	Towneley, J			
Cayley, E S	Hildyard, B C	Townley, R E G			
Chandos, Marquis of	Hildyard, T B T	Trollope, Et. Hon. Sir J			
Chaplin, W J	Hill, Lord E	Tufnell, Et. Hon. H			
Charteris, Hon. F.	Hodgson, W N	Tylor, Sir G			
Chatteries, Colonel	Hogg, Sir J W	Tyrell, Sir J T			
Chichester, Lord J	Hollis, Sir W G H	Verner, Sir R W			
Child, S	Hotham, Lord	Verney, Sir H			
Chidlers, J. W.	Hudson, G	Vesey, Hon. T			
Cholmley, Sir M	Ingilis, Sir R H	Wales, Sir C			
Christopher, Et. Hon. R A	Jernyn, Earl	Ward, C B			
Christy, S	Joselyn, Viscount	Walpole, Et. Hon. S H			
Clementa, Hon. C S	Johnstone, J	Walsh, Sir J B			
Clerk, Et. Hon. Sir G	Jolliffe, Sir W G H	Wegg-Promer, F B			
Clive, Hon. B H	Jones, Captain	Welby, G E			
Clive, H B	Kelly, Sir F	Wellesley, Lord C			
Cobbold, J C	Knight, F W	West, F R			
Cochrane, A D R W B	Knightsbridge, Sir C	Westhead, J P B			
Cocks, T S	Knox, Colonel	Whitmore, T C			
Codrington, Sir W	Knox, Hon. W S	Wigram, L T P			
Coke, Hon. E K	Lacy, H C	Williams, T P			
Colles, H B	Langton, W H P G	Williams, H			
Collins, T	Lassell, Hon. E	Willoughby, Sir H			
Colville, C R	Legh, G C	Worcester, Marq. of			
Conolly, T	Lemon, Sir C	Wortley, Et. Hon. J S			
Copeland, Mr. Ald.	Lennard, T B	Wrighton, W B			
Corry, Et. Hon. H	Lleuken, Lord A G	Wynn, H W W			
Cotton, Hon. W H	Lleslie, C P	Wynn, Sir W W			
Cowper, Hon. W F	Lewisham, Viscount	Wyllill, M			
Cubitt, Mr. Ald.	Lindsay, Hon. Col.	Yorke, Hon. E T			
Currie, H	Littleton, Hon. E B	TELLERS.			
David, D A S	Lockhart, W	Bateson, Mr.			
Deedes, W	Long, W	Lennox, Lord H			
Denton, E	Lopes, Sir E				
Dension, J E	Lowther, Hon. Col.				
Dick, Q	Lowther, H				
Diasraeli, Et. Hon. B	Lyon, Hon. General				
Dodd, G	Macnaghten, Sir E				
Doaro, Marquis of	Mabon, Viscount				
Drax, J S W S E	Manners, Lord G S				
Dramlanrig, Viscount	Manners, Lord G				
Drammond, H	Manners, Lord J				
Duckworth, Sir J T B	March, Earl of				
Deneconne, Hon. A	Martin, C W				
Deneconne, Hon. O	Masterman, J				
Deneconne, Hon. W E	Maxwell, T P				
Denne, Colonel	Menzies, Hon. J P				
De Pre, C G	Mour, Sir H				
East, Sir J B	Miles, P W S				

NOES—155.

Abdy, Sir T N	D'Eyncourt, Et. Hon. C T	Hindley, C	Thornely, T
Adair, H E	Divett, E	Hodges, T L	Hodges, T T
Adair, E A S	Duff, G S	Hodges, T T	Hodges, T T
Action, H A	Duff, J	Horam, E	Horam, E
Aloock, T	Duncans, Viscount	Howard, L E	Howard, L E
Anderson, A	Duncans, G	Hume, J	Hume, J
Anson, Hon. General	Dund		

EUROPE, AMERICA, AND AUSTRALIA.

No event since the *coup d'état* of the 2nd of December has caused so great a sensation in Paris as the judgment given on Friday by the civil tribunals of the Seine in the matter of the confiscation of the property of the family of Orleans. The decision does not set aside the confiscation—it merely determines that the courts are competent to take cognisance of the case; but still the decision is felt to show an independence on the part of the courts which was scarcely to be expected. The following is the judgment of the court:—

Whereas the members of the Orleans family present themselves as proprietors of the domains of Neuilly and of Monceaux, either in virtue of the donation of the 7th of August, 1830, or in quality of the heirs of their father, and for a part of the Princess Adelaide, their aunt, or in virtue of a possession prolonged for more than twenty years, and which may found prescription;

Whereas their action has for object the property of these two domains;

Whereas the ordinary tribunals are exclusively competent to decide on questions of property, of validity of contracts, and of prescription;

That this principle has always been applied as well with regard to the State as to private individuals;

That it thus belongs to the Tribunal alone to judge of the claims of the parties, and to apply the law to the facts to which the trial may give rise;

The Tribunal declares itself competent, keeps the case before it, fixes this day fortnight for discussing it on its merits, and condemns the Prefect of the Seine to the costs of the incident.

The delivery of the judgment was followed by applause from the auditory, and congratulation among the advocates. It is not known what step the Government will take. It was said that the intention was to carry the case before the Court of Appeal, of which M. Troplong is President, and who is said to have been one of the principal advisers of Louis Napoleon in the whole affair of the confiscation, and who, more recently, showed his devotion to the cause by annulling the judgment of the tribunal *de première instance*, in the case of M. Bocher, for the purpose of inflicting a more severe judgment upon that gentleman. But more lately it is said, that on sounding the feelings of the judges, it has been found that they are almost unanimous in maintaining the right of the Courts to interfere in such matters, so that there is very little chance of reversing judgment. It is therefore thought that some pretext will be made to bring the affair before the Council of State.

The President went on Wednesday to Orleans. "As the journey of the President," says the *Moniteur de Loiret*, "was exclusively for the interest and improvement of a country hitherto neglected, it was wished to avoid the loss of time caused by official presentations, and for that reason the account of his intended arrival was contradicted by the journals." Although not official, however, the "progress" was interrupted by numerous presentations, and an extensive distribution of money and decorations took place.

The *Patris* of Saturday stated "that the Minister of Police has signified to the proprietors of foreign journals that they will be required to insert contradictions of all false news published by them, and in case of their refusal, their newspapers will not be allowed to enter France." The very next day the correspondent of the *Cologne Gazette*, M. Beckmann, was summoned before the head of that department, roundly taken to task for insinuating in one of his letters that several deputies of the Corps Législatif were secretly assisted with funds from the Elysée, and ordered to insert in his correspondence a contradiction to this report under penalty of immediate interdiction.

M. Flocon, who was a member of the Provisional Government in 1848, M. Meyer and M. Bastian, editors of the *Démocrate du Rhin*, published at Strasburg previous to the 2nd December, received a few months since, from the judicial authorities of Baden, a summons to appear before the tribunal of the Grand Duchy, on account of the several articles published in their journal against the Grand Duke; but not appearing, M. Flocon has been condemned by default to two and a half years', M. Meyer to eight months', and M. Bastian to fourteen months' imprisonment.

The *Moniteur* takes the trouble to deny that the empire will be proclaimed on the 10th of May.

A decree ordains that 1851 shall be reckoned as a year of campaign to all the troops employed in the suppressing the disturbances of December.

The Conservatives of Berne have obtained a great triumph over the Radicals, on the question of continuing the present authorities. Nearly 80,000 electors recorded their votes; and the majority in favour of the Council of the Government was 5,845.

Correspondence from Naples states that twenty-eight of the politically accused have been removed without trial from the prisons of Naples to the penal islands. The intelligence from Montefusco, where Poerio and his companions are confined, is still very sad. A special order from the general of the district says, "These prisoners are to be treated with the full prison severity, especially Poerio and Nisco, who are not worthy to live. They are to have no medical treatment. A letter from one of the prisoners to his wife says:—

I pray you, my dear wife, to present yourself to General Polombo, and to the Minister of Public Works, and tell those gentlemen the state we are in—more cruelly treated than the worst of criminals. A hundred soldiers guard us night and day, and we are fifty-one prisoners in all, chained continually, so I think a less guard would be sufficient under such circumstances; but this is no business of yours or mine. If you could send us back to our old prison on the island, we could

bear it better. God bless you all, and may you find comfort in the family, &c.

A letter from Malta, in the *Risorgimento* of Turin, of the 21st, states that Signor Catturi, a baritone singer, now at La Valette, having sung the following verses of Metastasio:—

"Al valore, d'un Romano
Tutta Italia sorgerà,"

(All Italy will rise on witnessing the valour of a Roman), some political refugees, applying these verses to the present times, threw him an Italian tri-coloured cockade. Catturi picked it up, fixed it to his breast, and continued to sing in the midst of the most enthusiastic applause. But on the following day, the superintendent of police sent for him, and told him that if he repeated the offence, he must expect to be expelled the island. Is not Malta an English possession?

The Zollverein Congress was opened at Berlin on the 19th, when the Minister President, Mons. von Manteuffel, delivered a discourse. He expressed his regret that the Government had not been able to convolve the Congress earlier, but cherished the hope that the bond of material interests, now uniting the various States represented, would retain all its strength in the prospective renewal and extension of the Zollverein. When this, the chief end of their deliberations, had been secured, other questions might become the subject of discussion. The representative of Bavaria, Customs-Councillor Mexiner, replied. He expressed his wish that Austria should be admitted to participate in the deliberations of the Congress by the organ of a plenipotentiary; but he did not fix any precise period for this admission.

The Grand Duke of Baden died on Saturday night.

Kossuth's family have been set at liberty by the Austrian Government, and will leave the country on the 1st of May. The *Times* correspondent adds:—

From a perfectly credible source I learn that Madame Messiényi, who is said to have as much moral courage as all the rest of her family put together, completely baffled all the attempts of the authorities to extract any information of consequence from her. The military judge (auditor), to whom the case was entrusted, dictated a protocol purporting to be a recapitulation of the admissions made by the defendants, and Madame Messiényi was instructed to sign it. "Never," cried the spirited woman, "will I consent to sign that which, though not positively false, is not perfectly true. Let me dictate the protocol, which I am well able to do, and then I will willingly sign it."

We have news from the United States to the 10th. On the previous day, telegraphic communication was completed between New York and New Orleans. A message from the former city traversed the intervening 3,000 miles, and arrived in 60 minutes less than no time!

Nothing of political importance is communicated. An election riot took place between the Germans and the natives at St. Louis, on the 5th. Kossuth was at Charleston, and received little attention from the Southerners.

Another awful steam-boat explosion took place on the 9th inst., at Lexington, Missouri. The "Saluda" burst her boilers, killing 100 passengers—Mormons, on their way to the Salt Lake.

The latest arrival from Australia, conveyed to a citizen of Dublin the joyful intelligence of the escape of young Francis Meagher. The information was contained in the following letter from an assistant surgeon in the navy:—

H. M. Ship —, Hobart Town, Jan. 18, 1852.
Meagher has made his escape from this. Some say he has broken his parole, others say not. He wrote to the police magistrate of his district, to say that he did not wish his leave extended. Some say he went before the letter was delivered; others say he did not, but that he remained until a person who was sent to watch him came to his house. He came out and asked the man whether he wanted him. He said "No." He then went into the house and escaped through the back way. In two hours after some more police came to arrest him. But the bird had fled, and so the case stands.

By the same arrival we have 56,000 ounces of gold, valued at about £180,000 in the colony, or at about £210,000 in London. The number of persons at the Mount Alexander diggings had increased, and the success of some is described as extraordinary, five persons, in the short space of four days, having obtained £3,000; and in the adjoining "hole" 60 lbs. weight of gold had been found; whilst two Germans in the same spot had collected 30 lbs. in a single day. It was confidently stated that gold had been discovered on the Mitta Mitta River, which takes its rise in the Carbungo mountains, and empties itself into the Hume River. Parties had already started to commence explorations, and Government licenses were about to be issued in this district. The "splendid Victoria nugget," weighing fifty ounces of pure gold, had been sold by auction at Geelong, at £3 12s. 9d. per ounce, but this enhanced price was owing to the beauty of the specimen, as gold dust was selling currently £2 18s. 4d. to £3 per ounce.

SHARP PRACTICE ON THE ROADS.—The competition among the omnibuses which run from Paddington to King's-cross for a penny each passenger the whole distance, is now so great, that three run in company. Those which run from Paddington to the Bank now charge a penny from the former place to Portland-road, and from thence to King's-cross a penny; but as soon as the latter point is passed, and the competition ceases, the notice is reversed, and three-pence becomes the lowest fare charged.

LITERATURE.

Pauperism and the Poor Laws. By ROBERT PASHLEY, one of her Majesty's Counsel; late Fellow of Trinity College, Cambridge; Author of "Travels in Crete." London: Longman and Co., Paternoster-row.

(SECOND NOTICE).

"So hither, thither, upward, downward, driven,
Like evil spirits in the tempest's blast;
To them relief nor settlement is given,
Nor hope that this remove will be the last."

SUCH is the venturesome translation of a well-known passage of Dante's, which Mr. Pashley places at the head of a chapter on the statute of the 14th of Charles the Second, authorizing the removal of paupers to their places of "settlement." Warned by the experience of previous legislation, the author of the great Elizabethan enactment provided for the relief of the pauper wherever resident, and for the removal to their birth-place only of habitual vagrants. The reasons alleged for the new provision were, that the existing law "doth enforce many to turn incorrigible rogues, and others to perish for want." Mr. Pashley finds in the trebling of the price of wheat between 1654 and 1662, a reason for the increase of pauperism; and, interposing a valuable political aphorism—"So hard is the wisdom of abstaining from legislation, and so easy is it for those who wield an almost absolute power, to apply an ill-contrived and inadequate remedy to an evil, the pressure of which is severely felt, though its cause may not be understood"—goes on to say:—

It cannot reasonably be doubted that the new statute was solely the work of the landowners of the day, and was adopted exclusively on a mistaken view of their own interests. The first Parliament of the Restoration was not likely to be greatly swayed by any strong sense of right or justice, or to be prevented from disregarding the welfare of the poor and destitute members of the community. It was easy for such a Parliament to adopt the pernicious idea of reverting to a principle, which had received an ample trial, and had been found injurious, and rejected, so long before. This was done by restricting a man's labour to a single parish, and so restoring, as nearly as could be effected, that relation which had existed, in a by-gone and barbarous age, between the mere land and the labourer who renders it productive. By this statute, however, letters are imposed on the labour under which his race has suffered for five or six generations. The free exercise of his industry is denied him; he once more becomes *adscriptus glebae*, and from the chain which binds him to the spot where he was born, or otherwise became settled, he can only free himself by performing some statutory condition which shall rivet on him similar bonds in another place. The name of *serf* or *vilein* has, it is true, fallen into disuse; but the spirit of *serfdom* and *vileinage* has been preserved, by the legislation of Charles II., the practical effect of which, from the very first, has been to detain every labouring man within the parish where accident may have given him a settlement. The *serf* or *vilein* of feudal barbarism, effectually acquired his freedom, if, escaping from the bondage of his original settlement, he resided for a year and a day within the walls of a town; but no term of mere residence, even if it endured from generation to generation, could, under the statute of Charles the Second, destroy the poor man's liability to removal to the original place of his derivative settlement."

The last sentence is no longer of force. By an act passed in the tenth of the present reign, five years' residence makes a pauper irremovable. Manifold and grievous, however, are the evils inflicted by the present law of settlement. The labourer is unable to follow the currents of the labour market, and shift from place to place with the chances of occupation; for if unable to obtain employment on his arrival, neither can he rely upon temporary parish aid, but will be immediately, under a magistrate's order, taken back to the place whence he came;—nor will employers, in country districts, be ready to pay wages to a man for whom they would not otherwise have to pay rates. The clearing estates of their human growth, with less compunction than so much brushwood or timber—the huddling of the glebe-born surplus population into urban hovels—the weary miles that the ploughman and his fellow vassals have to plod to and from their work plot—are attributable in great part to the anxiety of landlord and farmer to prevent the poor from gaining a settlement upon the soil enriched by their labours. And, lastly, litigation to the amount of more than £100,000 per annum is an incidence of this law. Of the difficulty of establishing a legal "settlement," and of the costliness of disputed removals, Mr. Pashley's experience affords this piquant illustration:—

"Idle, in the West Riding, some years ago, removed a large family of paupers to Calverley. Calverley showed, by way of answer, on appeal at the sessions, that a subsequent settlement, by letting a tenement worth £10 a year, had been gained in Thirsk in the North Riding. Hereupon the order was quashed, and Idle now removed to Thirsk. The case of Calverley against Idle had been decided in January, and at the following July sessions, Thirsk against Idle came on to be heard. The result of a full consideration of the whole case, at the July sessions, led the Court then to decide that the settlement in Thirsk had not been gained. The same chairman of sessions presided both in January and July, a man of excellent sense and judgment, sufficient legal knowledge, and, in every respect, most competent to the efficient discharge of all his judicial duties. I believe that each decision was right. A court must always judge *secundum allegata et probata* on the case actually before it. Had Thirsk been compelled to defend itself

on the first trial, the supposed settlement there would not have been successfully made out; and Calverley, the real place of settlement, would have been fixed with the paupers. The costs incurred in this litigation, by the two successful parishes, Calverley and Thirk, were very heavy. How much was the outlay of Idle, which failed twice, I know not. I was myself counsel for the appellants on each occasion."

As a remedy for the misery of removals, and a mitigation of the cost of disputed settlements, our author suggests the substitution of money orders, and an alteration in the method of adjudication; but he is of opinion that this change "would still leave unchecked the greater part of the social evil which the poor-law legislation of the last two centuries had created and fostered, and would leave in undiminished energy most of the demoralizing influences to which that law still subjects the labouring population." He therefore advances the following proposal:—

"That the law of settlement be wholly repealed; that the various provisions for raising and administering relief to the poor be consolidated to one statute; that the yearly sum needed for such relief continue to be raised by parochial rates on real property; that two-thirds of this sum be raised by a pound rate, equal throughout the whole country; and the remainder by a further rate, raising in every parish a sum equal to one-third of the actual expenditure of such parish. If the whole net rental of real property in England, when correctly estimated, should amount to £120,000,000 yearly—and it certainly does amount to some such sum—it follows that a year's relief to the poor, taken at the extravagantly high amount of £6,000,000, will be raised by a pound rate of 1s. on such rental. Of this 1s. every parish, by the proposed plan, would equally contribute 8d. in the pound on its net rental. Thus, by an equal charge of a moderate amount, two-thirds of the whole sum needed, or £4,000,000, would be raised. The remaining £2,000,000 would be contributed by property in different parishes, in exact proportion to the pauperism found in each parish."

The retention of one-third as a local burden, is in deference to the objection usually urged against a national rate—that it would withdraw all motive for local vigilance and economy.

We regret that no attention is bestowed upon the question of the reproductive employment of paupers. That the question has worked itself into prominence, is testified by even the slight and almost contemptuous notice it receives in the recently-issued Report of the Commissioners. That able-bodied paupers be set to work, was the object of Elizabethan legislation—the demand of Sir Matthew Hale and Daniel Defoe—and though the opprobrium of modern economists, the subject of hopeful agitation and experiment at the present moment. We can see no objection to the *bona fide* employment of the adult pauper that does not equally apply to the industrial training of the juvenile pauper—of which Mr. Pashley is enamoured. The whole subject, however, is marked out for frequent and thorough discussion; and we heartily thank the learned gentleman for his large and valuable contribution to the most practical department of social science.

Statement of Facts connected with the Expulsion of Three Students from New College, London.
By ROBERT M. THEOBALD, A.M., one of the Expelled. London: Robert Theobald, 26, Paternoster-row.

A FORTNIGHT or three weeks ago we inserted in this paper a letter giving the students' version of the facts which had resulted in their expulsion from New College. They were briefly stated, and without comment. Our columns were, of course, open to any communication from the College authorities in explanation, correction, or remark on what then appeared. As it has been left unnoticed, we suppose the statements therein made were substantially true; and they are now repeated, but in a much more expanded form, in the pamphlet before us. We have read it with deep and painful interest. On the opinions held by the three expelled students on the subjects of Inspiration and the Authority of Scripture we say nothing further, than that thousands of earnest-hearted and intelligent Christians, in common with ourselves, will learn with surprise that they are practically branded by Congregationalist Professors as a pestilent heresy. Gladly would we have been silent if truth and duty would have permitted us—but, after the perusal of this "Statement," we feel impelled, putting out of view every personal interest, to ask ourselves the following questions:—"Are the questions, for the views entertained on which these gentlemen have been expelled from College, such as, looking to their future occupation, they were bound to investigate carefully, intelligently, and fearless of consequences?" To this we can find but one reply, and that an affirmative one. "Are the views on these subjects adopted by these young men such as indicate any want of confidence in the truth of Divine revelation, reverence for the Scriptures, or moral and spiritual qualification for the ministerial work?" We answer, to the best of our judgment, they are not. They respect rather the *how* than the *what* of God's communication to man, on which all theories are human, not divine—speculative, not authoritative. "Lastly, supposing them to have erred in their conclusion, was the error taken with regard to these students such as

was calculated to correct the error in their minds, or prevent it from spreading further?" We think, just the reverse. It appears to us to have been unreasoning, peremptory, harsh, and regard being had to its probable effects, most unwise. We doubt not that those who have thus acted have done so in accordance with what they deem the requirements of the system entrusted to them to administer, and we dare say they deplored the necessity laid upon them—but we cannot forbear the remark, that a system which renders such things imperative on men otherwise liberal, just, and straightforward, is terribly unsound somewhere, and calls for the severest scrutiny of the wise and good of all shades of theological opinion.

The Analytical Greek Lexicon; containing a Grammatical Analysis of every word occurring in the New Testament Scriptures, and Lexicographical Illustrations of its meanings. London: Samuel Bagster and Sons, Paternoster-row.

In the production of works suited to promote sound biblical learning, Messrs. Bagster confessedly stand unrivalled. The vindication of English scholarship is not their only eminence; they have also proved the superior accuracy and beauty of English typography—engaging attention to their publications, at once by their unsurpassed elegance of appearance, and the unquestionable ability and value of their contents. We have observed with satisfaction, that while issuing works adapted to the advanced scholarship of the present day, they have not disregarded the wants of a humbler class of students than are addressed by the majority of their volumes—those who have not enjoyed ordinary advantages, and require more complete and popular aids than are necessary to men of higher culture and of larger pretensions to sacred learning. The "Analytical Hebrew and Chaldean Lexicon" was prepared for such a class; and was truly a boon to those whose acquaintance with the language of the Old Testament Scriptures was meagre and incomplete—it must have assisted many to perfect and extend their knowledge, and to make useful application of their first mastery of the elements of Hebrew learning.

Similar in plan to the work we have mentioned is this new Analytical Greek Lexicon. It contains an alphabetical arrangement of *every inflection* of every word occurring in the Greek New Testament, naming exactly each form, referring it to its root, and thus presenting a precise analysis of the entire verbal contents of the Greek Scriptures. Thus the student is able, without difficulty, to inform himself respecting every peculiarity or irregularity that he may meet with, and to obtain full and decisive answers to almost all questions which may arise as to construction and etymology. It also contains Lexicography, in the common sense—the exhibition of the meanings of words. These are classed according to relation to the primitive signification of each word; and the passages in which they occur are so extensively referred to, as almost to constitute this portion of the work a Concordance as well as a Lexicon. Although the various significations are not accompanied by explanations and remarks on usage, as in some lexicons, the significations themselves are so fully and clearly given, that very few purposes of study are likely to demand more assistance than is here given. Another feature of the volume is yet to be noticed—a series of paradigms, complete and well-arranged, with explanatory comments; forming a very useful grammatical introduction to the work. Thus are combined four valuable advantages—a full lexicon; a dictionary of every derivative and modification of the roots of the language; an exposition of difficulties and peculiarities; and a concordance of principal passages.

The preface to the volume, in order to prevent misconception, thus states the design of the work:—"To assist in cases where assistance is a kindly and really beneficial service—where time and labour need to be husbanded—where ordinary advantages are wanting—where it would not impair but cheer a true spirit of self-reliance, and call forth, rather than enfeeble, habits of industry and enterprise. In such cases, the earnest student may have recourse to an aid like this, either to shorten and smooth his path in the acquisition of the fundamental facts of a language, or, what is perhaps a still more useful application, to test the correctness of the results of his own independent investigations." We will only add the remark, that we are persuaded that there are numbers of Christian ministers throughout the land, conscientiously diligent in making a first-hand acquaintance with the New Testament, but who have been altogether their own instructors, or have to contend with the disadvantages of an imperfect general education, and a brief special preparation for the duties of the ministry, to whom this book will be a true friend and helper: and we recommend it earnestly to their attention. It is true that the scholarship of Nonconformist pastors has been greatly heightened and extended lately, and promises to be yet more so; but there are many in the position we have described, who may derive the greatest benefits from the use of this work.

There are, also, many young gentlemen who go into the "holy orders" of the Establishment, after a mathematical degree, or a career in which "cramming" was the only learning, who are but too sadly ignorant almost equally of the New Testament and its original language, and who may be greatly assisted hereby to some suitable biblical attainments. It is, indeed, a most excellent and useful work—in design, plan, and execution.

Scott's Commentary on the Bible. In Six Vols., 4to. London: Wertheime and Macintosh, Paternoster-row.

THIS valuable publication, as our readers are probably aware, was two years ago offered to the public by Messrs. Seeley, at a charge of six guineas. Notwithstanding the extensive sale of the work, at that time, there is, no doubt, room for a very large increase, especially amongst persons of more restricted means. With this view, a new edition, with maps, engravings, and other adjuncts, detailed elsewhere, increasing its value and completeness, is now offered at only half that amount. It may be imagined that a very extensive sale will be necessary to indemnify the publishers for their great outlay in their praiseworthy enterprise, and we cordially wish them the success they deserve. "Scott's Commentary" needs no word of approbation from us. Its value as a standard theological work, adapted to modern times, is admitted on all hand. The age demands from Christians an intelligent as well as a heartfelt belief in the great truths of revelation, and in the book from which they are drawn; and it is only by "searching the Scriptures" with such valuable aids as this classical work in Divinity, that this well-grounded confidence can be obtained.

Phillips' Industrial and Commercial Atlas of the World, &c. Parts I. and II. London: Bishop, Paternoster-row.

THE Penny Maps issued by this publisher were miracles of cheapness; and have now an honoured place on many a poor scholar's shelves. This series is designed for the counting-house or class-room; and is admirably adapted to either. One of the maps in the part before us—Europe—is on a scale of three-quarters of an inch to the 100 miles; the surface is well filled in; the physical outline of the country boldly drawn; the latest political demarcations observed; the sites of land and sea fights marked down; and the principal routes by railway and steamer are tracked. The letter-press descriptions are very minute and complete.

GLEANINGS.

A London auctioneer has undertaken to "knock down" Ben Nevis, the highest mountain in all Scotland.

THE WORST FORM OF FRENCH TYRANNY.—Nearly 1,200,000 French corsets are imported into this country every year.—*Punch*.

A boy ten years old drowned himself in Derby on Wednesday week, from mortification at his mother having discovered that he had stolen sixpence.

Dr. Ellenberg died lately at Prague, in consequence of having swallowed poison as an experiment for the interest of science. He had been in the habit of making these trials in presence of scientific men, after having previously taken an antidote.

Lord Derby has commonly been regarded as obstinate rather than versatile; as terrible rather than seductive; but it is now clear that his favourite mood is the "melting" one. We have seen him as a lion, as a boar, and as a flame; he is now gliding away in a running stream.—*Times*.

To-morrow her Majesty has a second Drawing-room; on the 5th of next month there will be a State Ball at Buckingham Palace; on the 10th there will be a State Concert; and on the 13th a Drawing-room in celebration of the Queen's birth-day.

Mr. Baron Parke made a rather weak pun on Monday week, in the Court of Exchequer, which the *Morning Post* think "deserves to be recorded." (!) The learned baron, alluding to the judgment pronounced in the Court by Mr. Baron Martin in favour of the admission of Jews into Parliament, stated that his learned brother would in future be styled among the Hebrew fraternity the good Samaritan—(Sam Martin)!

It is said, that Madame Jenny Goldschmidt née Lind (so runs her present style) is expected to leave the United States for Europe in the course of the summer.

An American paper records the following as a "fact."—Young ladies who are accustomed to read newspapers are always observed to possess winning ways, most amiable dispositions, invariably make good wives, and always select good husbands.

Father Gavazzi has resumed his lectures at Willis's Rooms, his object being to demonstrate that Italy, as a nation, does not sympathise with the measures and public conduct of the Papacy.

The Electric Telegraph Company have just completed their Great Northern system of telegraph to York, a distance of 220 miles, placing the agricultural district of the Lincolnshire Wolds in immediate communication with London, the West of England, and the North.

THE UTTERMOST FARTHING.—A gravestone in Middlesboro' churchyard was broken and defaced, last week, by order of "the pastor," the Rev. Mr. Peel, because the full amount agreed to be given to him for allowing it to be placed there had not been paid.—*North British Daily Mail*.

A writer in the *Bristol Times* tells a rather remarkable anecdote of a lizard in the collection at the Clifton



Zoological Gardens: "One about a foot long had swallowed another nearly as long as itself, but not having taken the precaution to bite off its head, it commenced scratching when it got down, and scratched a hole in the side of the other, through which it emerged in safety, while the voracious one died from the injury, and was speedily gobbled up in turn by his relations!"

Notes and Queries quotes the following ingenious Jacobite toast from *Byron's "Miscellaneous Poems,"* edit. 1773.

"God bless the King, I mean the Faith's Defender;
God bless—no harm in blessing—the Pretender;
Who that Pretender is, and who is King,
God bless us all—that's quite another thing."

The custom of blessing persons when they sneeze, says the *Weekly News*, is still prevalent in Europe, and many remote parts of Asia and Africa. A writer in a literary contemporary says he has found traces of it amongst the American tribes at the period of the Spanish Conquest. In 1542, when Hernando de Soto, the famous conquest-actor of Florida, had an interview with the Cacique Guachoya, the following curious incident occurred:—"In the midst of their conversation, the Cacique happened to sneeze. Upon this, all his attendants bowed their heads, opened and closed their arms; and making their signs of veneration, saluted their prince with various phrases of the same purport: 'May the sun guard you,' 'may the sun be with you,' 'may the sun shine upon you,' 'defend you,' 'prosper you,' and the like; each uttered the phrase that came first to his mind, and for a short time there was a universal murmuring of these compliments."

The Council of the Society of Arts propose a combination of Literary and Mechanics Institutions with that society—a scheme which has been warmly approved. Amongst the probable advantages pointed out in the returns are, greater facilities in the arrangement of lectures, and in obtaining eminent lecturers in whose ability and principles confidence may be reposed—in the purchase and loan of books, apparatus, diagrams, specimens, and other means of illustration—in obtaining competent class teachers—and in the dissemination of information relative to new inventions and discoveries, and to the proceedings of other societies. But the main point—and that, indeed, on which all the other advantages depend—is, the establishment of a central committee for collecting and diffusing early and accurate information on scientific and practical matters, and for recording, arranging, and disseminating the facts and experiences of local institutions for the benefit of all. A conference on the subject is to be held early in May, at which many delegates will be present.

By the liberality of Mr. Rogers, the department of MSS. in the British Museum has been lately enriched with a document of peculiar interest to English literature—namely, the original covenant of indenture between John Milton, gent., and Samuel Symons, printer, for the sale and publication of "Paradise Lost," dated the 27th of April, 1667. By the terms of agreement, Milton was to receive £5 at once, and an additional £6 after the sale of 1,300 copies of each of the first, the second, and the third "impressions" or editions—making in all the sum of £20 to be received for the copy of the work and the sale of 3,900 copies! The document is signed and sealed by "John Milton," and witnessed by his servant "Benjamin Greene."

A HINT TO HOUSEWIVES.—The *American Union* shows young beginners "how to buy good geese." A gentleman who paid the best prices for his provisions, was once deceived in the age of some poultry. Meeting the deceptive tradesman a few days afterwards, he walked up to his wagon and stammered out, "G-gu-gu-got any gee-gee-geese, to day?" "O, yes!" said the butcher, "a fine lot." The customer turned them over, and added—"N-now you see I've got a pe-pe-peky set o'fellowes at my house! an' they eat a great de-de-deal o' poultry. Hain't you gu-gu-got any old tu-tu-tough ones?" "Wal—yaa," said the butcher, picking them over: "there's one—two—here! four, five of 'em." "Is them all the tu-tu-tough 'uns you've got?" "Yes—yes, that's all," said the seller, separating them. "We we-well, then, I reck-reck'n, on the whole," concluded the buyer, with a leer, "I'll ta-ta-take the other lot!" "The feelings of that butcher," adds our contemporary, "may be imagined."

BIRTHS.

April 20, at Hatfield, Herts, Mrs. GEORGE NOTOUTT, of a son.
April 20, at Upper Tulse-hill, Mrs. ABRAHAM SARTI, of a daughter.

April 20, at Lower Clapton, Mrs. T. T. CURWEY, of a son.

MARRIAGES.

April 20, at Snow-hill Congregational Church, Wolverhampton, by the Rev. W. Hevan, Mr. J. CUTLER to ELIZA, daughter of Mr. E. POWELL; both of Wolverhampton.

April 21, at Buckland Chapel, Portsea, by the Rev. A. Jones, Mr. G. MAY, of her Majesty's Dockyard, to Miss TATE, of Brickett.

April 22, at Bamford Chapel, near Roathdale, by the Rev. J. Bruce, Miss MARIA, daughter of J. FENTON, Esq., of Crimble-hall, to HENRY NEWALL, Esq., of Hare-hill, Littleborough, Lancashire.

April 24, at the Baptist Chapel, Emsworth, Hants, by the Rev. W. C. Ibberson, Mr. SUTCLIFF ROBINSON, of Emsworth, to Miss SARAH VON-DR-ABE, of Bermondsey, London.

DEATHS.

Lately, at her residence, at Andover, in her 73rd year, ANNA MARIA, relict of the late T. WALLINGTON, Esq.

December 8, 1851, at Port Adelaide, South Australia, aged 26, JOHN BAILY TAILLER ISAAC, formerly of Stowmarket, Suffolk.

April 10, aged 27, JAMES SIMMONS, son of the Rev. J. Simmons, of Olney, Bucks.

April 17, at Worthing, of hooping-cough, aged 2 years and 8 months, JESSE, the last surviving child of J. BONOMI, Esq., of Cheyne-row, Chelsea.

April 18, GERALD BRACKSTONE, infant son of the Rev. J. H. MILLARD, B.A., of Huntingdon.

April 19, at Swallowfield, Berks, in his 69th year, Sir HENRY RUSSELL, Bart.

April 19, at Harlow Bury, Harlow, Essex, in his 78th year, WILLIAM BARNARD, Esq.

April 22, suddenly, HERBERT KIDDELL, infant son of the Rev. H. Kidgell, of London.

April 22, at the residence of her son, Isaac Doxsey, Baptist minister, 23, Loughborough-park, Brixton, aged 67 years, Mrs. JEMIMA DOXSEY.

April 23, at Ventnor, I.W., JOHN DOBIE, Esq., solicitor, of Gray's-inn, London.

April 23, after a few days' illness, aged 61, SARAH, wife of J. BOURFIELD, Esq., of Clapham-park.

April 28, at Coombs Tannery, near Stowmarket, aged 19 months, CATHERINE HOLMAN, the youngest daughter of Mr. L. WEBB.

A Mr. Cornwall, of Kensington, has published a long appeal for the Crystal Palace, in heroic verse, historical, descriptive, and argumentative. The poem of two hundred lines reaches its climax of animated earnestness in the following couplet:—

"Smile, gracious Queen, our monarch as wont,
This work maintain, don't say remove—oh, don't."

[ADVERTISEMENT].—THE LATE BICESTER RAILWAY ACCIDENT.—Mr. Smith, the plaintiff in this case, laid his damages at £2,000. He settled it with the London and North Western Railway Company for £700. For the benefit of the public as well as himself, Mr. W. H. Halse, the Medical Galvanist, of 22, Brunswick-square, London, thinks it right to state, that all the usual remedies had been tried in Mr. Smith's case without the slightest benefit. His whole nervous system was in a dreadfully shattered state, and his right arm was so completely paralyzed that it was quite powerless: not a single finger could he move. His medical adviser, as a last resource, recommended him to apply to Mr. Halse to be galvanized. In three weeks the paralyzed arm was cured, and the patient restored to health. Think of this, ye revilers of galvanism. Any one may receive Mr. Halse's pamphlet on medical galvanism, gratis and post free, by remitting him two postage stamps to pay the postage of it.

MONEY MARKET AND COMMERCIAL INTELLIGENCE.

CITY, TUESDAY EVENING.

As is generally the case when Consols reach par, there has been a decided reaction in the funded securities during the past week. Sales on the part of the public have been considerable. Some improvement in price, however, followed the announcement, on Thursday last, that the Bank rate of discount was reduced from 2½ to 2 per cent., and was more than maintained on Friday. On Saturday, the Stock Exchange was dull, and on Monday the prices ruled a little lower. The uncertain duration of Parliament, the unfavourable reports respecting the budget, and the chequered news from France, have all tended to keep the market uncertain, and to counteract the natural result of a plethora of money. After the Bank announcement, the Lombard-street firms declared that they could allow only 1½ instead of 1¾ per cent. for deposits on "call." Exchequer Bills meet with little inquiry, and prices are rather drooping, although a reduction in the Bank's rate of discount has usually a considerable effect upon this market. Bank Stock has been in greater request at enhanced quotations. The Floating Debt has undergone no particular alteration, but the opinion is rather strengthened that the interest will be reduced upon those to be paid off in June.

PROGRESS OF THE STOCKS:

	Wed.	Thurs.	Friday.	Sat.	Mond.	Tues.
£ per Ct. Cons.	99½	99½	99½	99½	99½	99½
Cons. for Acct.	99½	99½	99½	99½	99½	99½
£ per Ct. Red.	99½	98½	98½	98½	98½	98½
New 3½ Ct.	—	—	—	—	—	—
Annuities...	100½	100½	100½	100½	100½	100½
India Stock...	262½	262½	262½	262½	262½	262½
Bank Stock...	219½	220½	220½	220½	220½	220½
Exche. Bills...	68 pm.	65 pm.	68 pm.	67 pm.	65 pm.	73 pm.
India Bonds...	— pm.	86 pm.	85 pm.	87 pm.	85 pm.	83 pm.
Long Annuit...	6 13-16	6 13-16	6 13-16	6 13-16	6 13-16	6 13-16

The Foreign Market has been influenced by the position of Consols, and also from sales in connexion with the recent advance. On Thursday, after the favourable reaction in the English Funds, there was a very trifling advance. A decrease in value has taken place in the following Stocks, compared with last week:—Brazilian, Peruvian, and Buenos Ayres, 1 per cent.; Portuguese, Russian, Spanish Three per Cents, Sardinian, and Mexican, ½; Dutch Two-and-a-Half per Cents, and Ecuador, ½. The fall in the latter stock was owing to the anticipation of a fresh revolution, in consequence of the Flores' expedition to Guayaquil. The following are the prices of to-day:—

Belgian Four-and-a-Half per Cents, 97; Danish Fives, 104½; French Four-and-a-Half per Cent. Rentes, 100f. 37½c.; Ditto, Three per Cents, 71f. 25c. (Exchange, 25f. 45c.); Granada, 101; Brazilian Bonds, 99½; and Ditto, Small, 99; Mexican Bonds, 1846, 34½; Peruvian Bonds, Five per Cent, 105; Ditto, Deferred, 65 66; Portuguese Four per Cent, 38½; Russian Four-and-a-Half per Cent, 103½; Sardinian Five per Cent, 96½, Acct. 98½; Spanish Bonds, Five per Cent. 25½; Venezuela, 47 8½ 9; Dutch Two-and-a-Half per Cent, 61½ 62; Ditto, Four per Cent, 92½ 3½; Ecuador Bonds, 4½; Austrian Five per Cents, 96.

The downward tendency of Railway Shares early in last week, was stopped on Thursday, when a gradual improvement commenced. A rally of £1 occurred in the principal lines, which was increased on Friday from 5s. to £1. On Monday prices were heavy—in some cases 5s. lower than on Saturday. Foreign Shares have also fluctuated. A decline has occurred in Paris and Strasburgh, Western of France and Northern of France. The following are the prices of the principal lines:—Aberdeen, 13 13½; Birkenhead and Chester, 11½; Bristol and Exeter, 96 98; Caledonian, 20½ 20½; Chester and Holyhead, 21½ 22; Eastern Counties, 8½ 9½; Great Northern, 20½ 20½; Great Western, 91 91½; Lancashire and Yorkshire, 72 72½; London and Blackwall, 7½ 8; London, Brighton, and South Coast, 102½ 3½; London and North Western, 123 4; Ditto, New Quarters, 27;

London and South Western, 91 92; Midland, 67½ 68; North British, 8½ 8; North Stafford, 8½ 8; Oxford, Worcester, and Wolverhampton, 20½ 21; South Eastern, 21½ 22; South Wales, 35 5½; York, Newcastle, and Berwick, 18½ 18½; York and North Midland, 24½ 25½; Boulogne and Amiens, 13½; East Indian, 3½ 3½; Namur and Liege, 6½ 6; Northern of France, 23½ 4½; Orleans and Bordeaux, 3½ 3½; Rouen and Havre, 11 11½.

The national balance-sheet for the year ending the 5th inst., gives the expenditure at £60,291,322 14s. 5d., being £2,176,996 3s. 6d. less than the income. The debt absorbed £27,978,526 9s. 9d., and the amount of unclaimed dividends restored to the lawful claimants exceeded by £107,009 8s. 6d. the sum that accrued under that head. The amount applied to the reduction of the National Debt was £2,891,122 14s. 7d.; and the balances in the Exchequer on the 5th inst. were £6,838,846 14s. 2d., or £1,040,825 2a. 7d., less than at the corresponding date of 1851.

The cheapening of money has had rather a favourable effect upon the produce markets, and it is hoped may give a stimulus to other branches of trade. The absence of even what may be termed legitimate speculation, has long been felt as a great want, and seeing the host of doubtful companies that are being projected, articles of daily consumption may be presumed to offer some inducement to capitalists. In the Mincing-lane Markets sugar has been largely dealt in, and of West India the supply has been inadequate to the demand. The improvement in prices is 6d. to 1s. per cent. on all descriptions.

The reports of the state of trade in the provinces during the past week show little alteration. A healthy business generally prevails, to which the reduction in the Bank rate of discount will impart additional firmness. A change in the weather also, whenever it shall take place, will cause increased activity.

The reports from the Continental Bourses allude to the general inactivity of business, which had now prevailed for some time past. At Amsterdam and Hamburg scarcely anything was doing among the speculators, but money at the latter place was rather less in demand. From the United States we learn that the increasing abundance of money, and the general feeling of confidence with regard to the gold arrivals of the present year, indicate the approach of a state of affairs which, combined with the plethora of capital on this side, must increase the general tendency to a rise in the prices of all descriptions of securities and the desire for new channels of investment. The proposal of the Mississippi House of Representatives to submit the payment of the foreign debt of the State as a question to the people had been negatived by the Senate.

PRICES OF STOCKS.

The highest prices are given.

BRITISH.	Price.	FOREIGN.	Price.
Consols.....	99½	Brazil	99½
Do. Account	99½	Ecuador	4½
£ per Cent. Reduced	98½	Dutch 4 per cent ..	9½
3½ New	100½	French 3 per cent ..	7½
Long Annuities.....	6½	Granada.....	10½
Bank Stock.....	220½	Mexican 5 per cent. new	35
India Stock.....	206	Portuguese	99
Exchequer Bills—		Brazilian	10½
June	73 pm.	Spanish 5 per cent.	48½
Aug	83 pm.	Ditto 3 per cent.	31½
India Bonds.....	62	Ditto Passive	5½

THE GAZETTE.

Friday, April 28.

BANK OF ENGLAND.

An account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending on Saturday, the 17th day of April, 1852.

ISSUE DEPARTMENT.

	£
Notes issued	32,000,270
Government Debt	11,015,100
Other Securities	2,984,900
Gold Coin & Bullion	10,046,985
Silver Bullion	38,375
	£33,060,270

BANKING DEPARTMENT.

	£</

FOURACRE, MARY, Wigan, and Standish-with-Langtree, Lancashire, innkeeper and colliery proprietor, May 1 and 27: solicitor, Mr. Price, Wigan.

LACY, JOHN GEORGE, Great St. Helen's, Bishoptsgate-street, City, gun manufacturer, May 1, June 12: solicitors, Messrs. Reed and Co., Friday-street, City.

LAING, JAMES, Southampton, coal merchant, May 4, June 8: solicitors, Mr. Harle, Southampton-buildings, London; and Mr. Phillips, Newcastle-upon-Tyne.

LAMPLough, HENRY, Snow-hill, City, chemist, May 1, June 4: solicitors, Messrs. Langley and Gibbon, Great James-street, Bedford-row, London.

LODER, WILLIAM, Wokingham, Berkshire, innkeeper, May 6, June 8: solicitor, Mr. Soame, Broad-street, London, and Wokingham, Berkshire.

MEEK, JOHN, Wolverhampton, Staffordshire, victualler, May 3 and 24: solicitors, Mr. Kitson, Wolverhampton; and Messrs. Motters and Co., Birmingham.

PEARCE, THOMAS, and THACKRAY, WILLIAM, Sunderland, Durham, timber merchants, May 11, June 10: solicitors, Messrs. Moore, Bishopwearmouth.

TODD, RICHARD WILSON, and HOBBS, RICHARD, Bath, Somersetshire, ironmongers, May 6, June 3: solicitor, Mr. Hellings, Bath.

WELSH, THOMAS, Burslem, Staffordshire, joiner, May 5 and 27: solicitors, Mr. Smith, Shelton, Staffordshire; and Messrs. Motters and Co., Birmingham.

YANDALL, ELIZABETH ANN, Bath, Somersetshire, innkeeper, May 7, June 2: solicitor, Mr. Hellings, Bath.

SCOTCH SEQUESTRATIONS.

BAIRD (or MORRISON), ELIZABETH, Glasgow, innkeeper, May 17.

BRUCE, ROBERT, Hamilton, gas-coal carter, April 30 and May 28.

DALBRYMPLE, WILLIAM, Coupar-Angus, merchant, April 29, and May 20.

FRASER, DONALD, sen., Dingwall, ironmonger, April 27 and May 25.

MACDONALD, DONALD, the Isle of Skye, farmer, April 30 and May 28.

MILLER, DAVID, Dalkeith, seed crusher, April 28 and May 19.

DIVIDENDS.

Thomas Atkinson, Leeds, grocer, first and final div. of 2s. 1d.; at Mr. Hope's, Leeds, any Tuesday; John Dewhurst, Preston, Lancashire, provision dealer, div. of 7s. 55-6d.; at Mr. Mackenzie's, Manchester, any Tuesday—James Dixon, Morley, dyer, second div. of 4d.; at Mr. Young's, Leeds, any day—Edward Ground, Wibech and Parson Drove, Cambridgeshire, draper, first div. of 8s. 6d.; at Mr. Whitmore's, Basinghall-street, City, any Wednesday—John Johnson, Liverpool, and Seacombe, Cheshire, grocer, div. of 1s. 2d.; at Mr. Morgan's, Liverpool, April 28, and any subsequent Wednesday—George Nock and John Williams, Firth-street, Soho, goldsmith, first div. of 1s. 6d.; at Mr. Whitmore's, Basinghall-street, any Wednesday—Benjamin Thompson, Derby, woollen draper, first div. of 1s. 2d.; April 30, and the subsequent Friday—John Williams, Firth-street, Soho, goldsmith, first div. of 4s. 1d.; at Mr. Whitmore's, Basinghall-street, any Wednesday—Benjamin Wyon, Regent-street, engraver, first div. of 1s. 9d.; at Mr. Groom's, Abchurch-lane, May 1, and two subsequent Saturdays.

TUESDAY, April 27.

The following buildings are certified as places duly registered for solemnizing marriages pursuant to an act of the 6th and 7th William IV., c. 85:—

Wesleyan Chapel, Lambourne, Berkshire.

Wesleyan Chapel, Warrington.

BANKRUPTS.

BENJAMIN, JOSEPH DAVID, Southampton-street, Bloomsbury-square, dealer in cigars, May 7, and June 11: solicitor, Mr. Braithwaite, Chancery-lane.

DAVIES, HUMPHREY, Liverpool, leather-seller, May 13, and June 3: solicitors, Messrs. Blundell and Sharman, Liverpool.

LAWSON, THOMAS, Bury, Lancashire, draper, May 19, and June 7: solicitor, Mr. Grundy, Bury.

M'COKEE, JAMES, Liverpool, merchant, May 11, and June 7: solicitors, Messrs. Neale and Martin, Liverpool.

MASON, ALFRED, Kimbolton, Huntingdonshire, ironmonger, May 7, June 11: solicitors, Messrs. Skilbeck and Hall, Southampton-buildings, Chancery-lane; and Mr. Prescott, Stourbridge, Worcestershire.

MILLS, THOMAS, Llanidloes, Montgomeryshire, grocer, May 11, June 7: solicitors, Messrs. Evans and Son, Liverpool.

NEWHAM, LUND, Blandford, draper, May 15, 29: solicitors, Messrs. Sale and Co., Manchester; and Mr. Gould, Sheffield.

PLUMMER, HENRY, jun., Golden-lane, St. Luke, wood turner, May 3, June 19: solicitors, Messrs. Terrell and Matthews, Basinghall-street.

WOOD, JOHN, and NORTON, EDWIN, Holyland Nether, Yorkshire, corn millers, May 7, June 11: solicitors, Messrs. Marshall, Barnsley, and Bond; and Mr. Barwick, Leeds.

DIVIDENDS.

William Benning, Fleet-street, City, law bookseller, first div. of 4d., any Wednesday, at Mr. Whitmore's, Basinghall-street.—J. Cummins, Bradford, Yorkshire, linendraper, first div. of 3s. 6d., April 29, and any subsequent Thursday, at Mr. Freeman's, Leeds.—John Andrew Edwards, Toxteth-park, Liverpool, boarding-house keeper, first div. of 7d., April 28, and any subsequent Wednesday, at Mr. Turner's, Liverpool.—Charles Christopher Cusack Geary, Colchester, cheesemonger, first div. of 1s. 7d., any Wednesday, at Mr. Whitmore's, Basinghall-street.—Gordon John James Grant, Liverpool, tobacco broker, first div. of 1s., May 3, and any subsequent Monday, at Mr. Bird's, Liverpool.—G. Hopkinson, Liverpool, coach builder, first div. of 2s. 6d., April 29, and any subsequent Wednesday, at Mr. Turner's, Liverpool.—Walter Levy, White's-row, Spitalfields, macaroni and vermicelli manufacturer, first div. of 4s., April 29, and three subsequent Thursdays, at Mr. Whitmore's, Basinghall-street—William Nash, Noble-street, City, wholesale warehouseman, first div. of 1s., April 29, and three subsequent Thursdays, at Mr. Stanfield's, Basinghall-street—George Pinn and Sylvanus Pin, Liverpool, corn merchants, first div. of 1s. 8d., May 3, and any subsequent Monday, at Mr. Bird's, Liverpool.—John Reid, Huddersfield, Yorkshire, merchant, first div. of 5s., April 27, and any subsequent Monday or Tuesday, at Mr. Hope's, Leeds.—Joseph Unsworth, Liverpool, joiner and builder, third dividend of 2s. 6d., April 28, and any subsequent Wednesday, at Mr. Morgan's, Liverpool—Robert Welsh, Huddersfield, Yorkshire, woollen cloth merchant, first div. of 3s. 4d., April 29, and any subsequent Thursday, at Mr. Freeman's, Leeds.

MARKETS.

BUTCHER'S MEAT, SMITHFIELD, Monday, April 26.

For the time of year, the arrivals of Beasts from our own grazing districts were very extensive, though they exhibited a falling off compared with those of last week. The general quality of this description of stock was exceedingly good. Although the attendance of both town and country buyers was tolerably extensive, the Beef trade was in a very depressed state, at barely the late decline in the quotations. A few superior Scots—under 100 stone—sold at 3s. 4d., but the more general top figure for Beef did not exceed 3s. 2d. per 8lbs., and a total clearance was not effected. We were again heavily supplied with Sheep in excellent condition. Even the primest Down met a very dull inquiry, at prices barely equal to those obtained on this day seenight, the extreme figure, in the wool, being 4s. 2d. per 8lbs. At least five-eighths of the Sheep were shorn. From the Isle of Wight only 150 Lambs came fresh to hand, but the supply from other quarters was extensive. The Lamb trade was heavy at scarcely Friday's prices, which ruled from 4s. 4d. to 5s. 4d. per 8lbs. We had a steady, though by no means brisk, sale for Calves, at unaltered quotations. The Pork trade was very dull. In prices, however, no change took place.

Price per stone of 8lbs. (skinning the offal).

Beef..... 2s. 2d. to 3s. 2d. Veal..... 3s. 0d. to 4s. 2d.

Mutton..... 2s. 6d. to 4s. 2d. Pork..... 2s. 6d. to 3s. 8d.

HEAD OF CATTLE AT SMITHFIELD.

Beasts. Sheep. Calves. Pigs.

Friday.... 618 4,500 241 280

Monday.... 3,772 23,300 169 380

NEWGATE and LEADENHALL MARKETS, Monday, April 26.—

Since our last report these markets have been extensively supplied with both town and country killed meat. On the whole, a fair average business is doing, but at little alteration in prices.

Per 8lbs. by the carcass.

Inferior Beef 2s. 0d. to 2s. 2d.	Inf. Mutton 2s. 4d. to 2s. 6d.
Middling do 2s. 4d. to 2s. 6d.	Mid. ditto 2s. 8d. to 2s. 10d.
Primelarge 2s. 6d. to 2s. 8d.	Prime ditto 3s. 0d. to 3s. 6d.
Prime small 2s. 10d. to 3s. 2d.	Veal..... 3s. 0d. to 4s. 0d.
Large Pork 2s. 4d. to 2s. 10d.	Small Pork 3s. 0d. to 3s. 6d.

MARK LANE, MONDAY, April 26.

There was a small show of Wheat samples from our neighbouring counties this morning, and the best qualities of White Red 1s. per qr. dearer than on Monday last; but for Red we cannot alter our quotations, though the sale was free. In Foreign Wheat there was not much done, but last week's prices were fully supported. Of Flour the sale was limited, at our previous rates. Barley scarce at full prices. Beans and Peas the turn dearer. We had a good arrival of Oats; but the weather being still very dry, fresh corn was in demand at 6d. per qr. advance upon last Monday's prices. Linseed Cakes wanted. The Cloveless season being nearly finished, we have very little doing. The current prices as under.

BRITISH.

Wheat	FOREIGN.
Essex, Suffolk, and Kent, Red (new) 36 to 40	Dantzig 42 to 50
Ditto White..... 40 .. 48	Anhalt and Marks 36 .. 38
Linc., Norfolk, and Yorksh. Red..... 36 .. 40	Ditto White 40 .. 42
Northumber., and Scotch. White..... 40 .. 42	Pomeranian red 36 .. 40
Ditto, Red..... 36 .. 38	Rostock 40 .. 42
Devon, and Somer- set, Red..... — .. —	Danish and Fries- land..... 36 .. 38
Ditto White..... — .. —	Peterburgh, Arch- angel and Biga 32 .. 38
Rye..... 30 .. 31	Polish Odessa 34 .. 37
Barley..... 30 .. 35	Marianopoli & Ber- dianus 40 .. 42
Scotch..... 26 .. 32	Taganrof 36 .. 40
Angus..... — .. —	Brabant and French 38 .. 40
Malt, Ordinary..... — .. —	Ditto White 42 .. 44
Pale..... 52 .. 56	Salonica 30 .. 32
Pear, Grey..... 25 .. 27	Egyptian 25 .. 28
Maple..... 28 .. 30	Rye 28 .. 30
White..... 28 .. 30	Barley— Wismar & Rostock 26 .. 28
Boilers..... 34 .. 36	Danish 25 .. 29
Beans, Large..... 25 .. 26	Saal 26 .. 30
Ticks..... 26 .. 28	East Friesland 20 .. 23
Harrow..... 28 .. 30	Egyptian 20 .. 21
Pigeon..... 31 .. 32	Danube 20 .. 21
Oats—	Peas, White 26 .. 28
Linc. & York. feed 18 .. 19	Boilers 30 .. 32
Do. Poland & Pot. 22 .. 23	Do. thick and brew 16 .. 18
Derwick & Scotch. 21 .. 23	Riga, Petersburg, Archangel, and Swedish 18 .. 20
Scotish feed..... 19 .. 22	Flour—
Irish feed and black 17 .. 18	U. S. per 196 lbs. 17 .. 22
Ditto Potato..... 19 .. 20	Hamburg 19 .. 21
Linsseed, sowing 50 .. 54	Ship 28 .. 30
Rapeseed, Essex, new..... £2.2 to £2.4 per last	Town 40 .. 43
Caraway Seed, Essex, new .. 26s. to 30s. per cwt.	AGGREGATE AVERAGE FOR APRIL 17.
Rape Cake, £4 10s. to £5 per ton	Wheat 40s. 10d. to 41s. 11d.
Linsseed, £10 10s. to £10 0s. per 1,000	Barley 29 10
FLOUR	Oats 19 7
Flour, per cwt. of 280 lbs.	Rye 31 10
Ship 28 .. 30	Beans 30 1
Town 40 .. 43	Peas 29 8

WEEKLY AVERAGE FOR APRIL 17.

Wheat..... 40s. 10d.	Barley..... 29 10
Barley..... 29 10	Oats 19 7
Oats..... 19 4	Rye 31 10
Rye 33 6	Beans 30 1
Beans 29 10	Peas 29 8

AGGREGATE AVERAGE OF THE SIX WEEKS.

Wheat.....	41s. 11d.
Barley.....	29 10
Oats.....	19 7
Rye.....	31 10
Beans.....	30 1
Peas.....	29 8

HIDES, LEADENHALL.—Market hides, 56lb. to 64lb., 1d. to 13d. per lb.; ditto, 64lb. to 72lb., 2d. to 2d.; ditto, 72lb. to 80lb., 2d. to 2d.; ditto, 80lb. to 88lb., 2d.; ditto, 96lb., 3d. to 3d.; ditto, 96lb., 3d. to 3d.; ditto, 104lb., 3d. to 3d.; ditto, 112lb., 4d. to 4d.; Calf-skins, each, 1s. 0d. to 3s. 0d. Horse hides, 5s. 0d. to